



medallie

Printed for Jonathan Edwin in Ludgate Street.



medallie

Printed for Jonathan Edwin in Ludgate Street.

DAILY  
DEVOTIONS,

Consisting of { Thanksgivings,  
Confessions, and  
Prayers.

*In Two Parts.*

For the Benefit of the more  
Devout, and the assistance  
of weaker Christians.

---

*By an Humble Penitent.*

---



---

LONDON,

Printed by A. Maxwell, for Jon-  
athan Edwin, at the Three Ros'es  
in Ludgate-street, 1673.



## The Preface to the READER.

**T**He following Meditations, Praises, Prayers, and Confessions, were the Devotions of a learned and pious Christian, humbly offered up, in due order, to the Divine Majesty, as their nature, and the time to which they were fitted, required. being very Rational, Comprehensive and Empathetical, are offered now to the

A 3. most

## The Preface.

most sacred Consideration  
and practice of all those  
holy and humble Votaries  
that may in any sort be as-  
sisted by, or delighted in the  
same. In the Meditations,  
suggested to the Readers  
use, as he is going to Church  
sitting there, and coming  
thence, the best and most  
opposite Reflections and  
Resentments of holy Da-  
vid, that Royal Pattern,  
which God himself hath  
set

## The Preface.

*set before our Eyes, are so collected and digested, that they may easily pass into the apprehensions and affections of the Peruser. The Praises contain the great and manifold effects of Gods goodness, the Demonstrations of his Love, the causes of our Joy, and the Incentives that feed and enflame our Love and Gratitude. The Prayers for the third, sixth, and ninth hour,*

## The Preface.

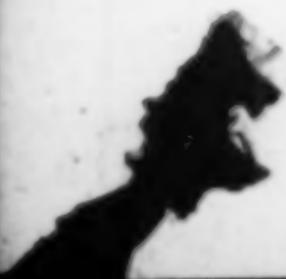
hour, are every day to be used, in memory of our Saviors Passion, for the more effectual application of the merits of his bitter Death, & the more lively exercise of our Faith therein, as well as for our daily Communion with him, in the sight and sense of all his love & sufferings on the Cross for us, after the manner of the ancient Christians, in the best, most pure, Primitive Times.

## The Preface.

Times. The residue are Devotions adapted, some to the use of Sinners, for the bewailing of their sins at all times; others for the use of Christians in our most eminent Fasts and Festivals; and some by way of Preparation for Death; that meditating upon it, & wisely fitting ourselves for it here, it may be a blessed change unto us, & bring us to the life of Eternity.

## The Preface.

Glory hereafter. I shall not speak more in praise of the Devotions, (which several learned and holy men have seen, and approved) but leave them to the experience of all the intelligent and pious that shall use them, praying for a Blessing upon their Exercises in the same.



The

# The Contents.

1. *Devotions and Meditations to be us'd as we go to Church.*
2. *Devotions in the Church.*
3. *After Church.*
4. *Devotion comprising all our Duties.*
5. *A Paraphrase upon the Objective Hymn of Praise.*
6. *Thanksgivings for all persons and times.*
7. *An Hymn to Jesus wherein the Soul may expatiate it self with delight in him.*
8. *A Prayer to the Holy Ghost out of St. Augustine.*
9. *A Prayer for the Sixth hour.*
10. *A Prayer for the Ninth hour.*
11. *Additional Devotions for the Evening.*
12. *A Prayer for Lent.*
13. *Daily Thanksgiving.*
14. *A Prayer for Christmas-day.*
15. *A Prayer for Easter-day.*
16. *A confession of sin out of Bishop Andrews.*
17. *De-*

## The Contents.

17. *Deprecations of Bishop Andrews.*
18. *Intercessions for all Mankind.*
19. *A Christian Dedication (of himself) unto God.*
20. *A Prayer for acceptation of Acts of Humiliation or abstinence on fasting-days.*
21. *Evening thoughts and exercises to Bed-ward. The Advice.*
22. *A Prayer against Afflictions.*
23. *An Exercise preparative to a good death, consisting of several Acts of Piety.*
  
1. *A brief Soliloquy by way of Admonition.*
2. *Submission to the sentence of death.*
3. *Thanksgiving for all benefits of your life past.*
4. *Confession of our sins.*
5. *A Prayer to die to sin.*
6. *A petition for the virtues of the dying Jesus.*

Devotions



*Devotions and Meditations to  
be used as we go to Church.*

**I** Was glad when they said unto me, let us go to the House of the Lord.

Our feet stand within thy gates,  
O Jerusalem.

Jerusalem is built as a City that is compact together.

Whither the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks unto the name of the Lord.

For there are set Thrones of Judgment, the Thrones of the House of David.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy Palaces.

B

For

For my Brethren and Companions sake, I will now say peace be within thee.

Because of the House of the Lord our God I will seek thy good.

*Glory be to the Father, &c.*

O how amiable are thy Tabernacles, O Lord of Hosts !

My soul longeth, yea even fainteth for the Courts of the Lord : my heart and my flesh crieth out for the living God.

Blessed are they that dwell in thy House, they will be still praising thee.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord of Hosts hear my praycr, give ear O God of Jacob.

For a day in thy Courts is better than a thousand : I had rather be a door-keeper in the House of my God, than to dwell in the tents of wickedness.

For the Lord God is a Sun and Shield

Shield, the Lord will give Grace and Glory, and no good thing will he with-hold from him that walketh uprightly.

O Lord God of Hosts, blessed is the man that trusteth in thee.

*Glory be to the Father, &c.*

Praise waiteth for thee in Zion, and to thee shall the vow be performed in Jerusalem.

O thou that hearest prayer, unto thee shall all flesh come.

Blessed is the man whom thou chusest and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodness of thy House, even of thy holy Temple.

The Lord loveth the Gates of Zion, more than all the dwellings of Jacob.

Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple.

Lead me, O Lord, in thy righteousness, make thy way strait before my face.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life ; to behold the beauty of the Lord, and to enquire in his Temple.

I will wash mine hands in innocency , so will I compass thine Altar about.

Lord, I have loved the habitation of thy House, and the place where thine honour dwelleth.

Thou art my my hiding place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance.

O Lord instruct me in the way that I should go, guide me with thine eye.

I will wait for thy loving kindness in the midst of thine holy Temple.

O send out thy Light and thy Truth ; let them lead me, and bring me to thy holy Hill , and to thy Tabernacles.

Then will I go unto the Altar of God, unto God my exceeding joy :

I will praise thee O God, my God.

As the Hart panteth after the water-brooks, so panteth my soul after thee O God.

My soul thirsteth for God, yea even for the living God.

When shall I come and appear before God?

My heart is fixed, O God, my heart is fixed : I will sing and give praise.

Truly my soul waiteth upon God, from him cometh my Salvation.

He only is my Rock and Salvation, my soul wait thou only upon God.

For my expectation is from him, he only is my Rock and my Salvation.

He is my defence, I shall not be moved.

In God is my Salvation and my Glory, the Rock of my strength and my refuge is in God.

Trust in him at all times : pour out your heart before him : He is our refuge.

O God, thou art my God, early will I seek thee : my soul thirsteth for thee,

thee, my flesh longeth for thee, in a dry and thirsty Land where no water is.

To see thy power and thy glory, so as I have seen thee in the Sanctuary.

Because thy loving kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live, I will lift up my hands in thy name.

My Soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips.

I will praise God in the great Congregations, I will enter into thy gates with thanksgiving, and into thy Courts with praise.

Open to me the gates of Righteousness, I will go into them, and I will praise the Lord.

This is the day that the Lord hath made, we will rejoice and be glad in it.

Give Israel thine Oracles, and fill Zion with thine unspeakable Glory.

O magnifie the Lord our God, and fall down before his footstool : for he is holy.

Q

O worship the Lord in the beauty of Holiness, O come let us fall down and kneel before the Lord our Maker.

In thy fear do I worship thee in [this] thy holy Temple : desiring to praise thee in the great Congregation, before much people.

Here, O Lord, in the beauty of Holiness I approach, to worship thee among thy Saints in the great Assembly.

I adore thine infinite Bounty, that notwithstanding all my sins, thou permittest me to tread thy Courts, to attend thy Majesty in thy holy Temple.

For I have profaned thy Sabbaths..

Defiled thy Sanctuary..

Polluted thine holy Ordinances..

Dishonoured my Profession..

Been cold in my Prayers..

Dull in my Praises..

Careless and censorious in my Hearing..

Extreamly negligent in my Meditation..

Miserably distracted in all.

So that I have deserved a curse rather than a blessing from thee.

But O merciful Father.

Tender and compassionate Lord.

Jesus my Saviour.

Most blessed and holy Spirit.

By thy Grace I return unto my heart, and with all my heart I return unto thee.

Hear O Lord, and have mercy upon me.

Pardon all my sins, and let them not hinder the ascending of my prayers and praises unto thee : nor the descending of thy mercies and graces (now) upon me.

My Soul breaketh for the longing it bath to thy Judgments.

The Law of thy mouth is dearer unto me than thousands of Gold and Silver.

Thy Testimonies are my delight, and my counsellors.

O now in the accepted time make them so to thy servant.

Open thou mine eyes, that I may see

see the wonderful things of thy law.

Make me to understand the way of thy precepts.

Order my steps in thy Word, and let not any iniquity have dominion over me.

Teach me thy way, O God, and I will walk in thy paths.

O knit my heart fast unto thee, that I may fear thy name.

It is my joy to see these Temples erected in the Land.

To see all Nations adoring, and offering prayers and praises unto thee.

O that thou wouldst fill my heart, with all the love of all the Souls, that ever were, are, or shall be; that I might offer it up now unto thee; with all the love of Angels and glorified Saints; for thou hast shewed more mercy to me than to them.

For I have offended thee more than all.

Give me therefore the love and obedience of them all, to offer it up now unto thee. *Amen.*

*Devotions in the Church.*

**O** Most holy God, who art glorious in Holiness, fearful in praises, doing wonders, give me great and dreadful apprehensions of thee, that all the words of my mouth, and thoughts of my heart, may now and ever be acceptable in thy sight, O Lord my strength, and my Redeemer.

Bless all thine holy Ordinances at this time, and at all times unto me.

Give me understanding in thy Word, both read and preached.

Grant that it may be so mixt with faith and obedience, that it may be the favour of life unto life to me, and to every one here before thee, and not the favour of death unto death.

Direct, I beseech thee, and assist thy Minister, that he may rightly divide, and utter thy Word, that what in his Studies he hath conceived, and composed of thy holy Oracles, he may now powerfully preach to thy Glory.

Fill

Fill him with the Holy Ghost, that he by thy Spirit may minister grace to the Hearers.

Make him to speak Knowledg and Instruction to the ignorant.

Comfort to the afflicted.

Terror to the profane.

That he may melt the hard hearted, and make the proud to tremble at thy Word.

Lord, enable him to correct all my errors, to search out, and eradicat all my sins.

And then, and not till then, let him speak peace to my Conscience.

So guide the sword of the Spirit in his hand, that it may meet with, and smite all our corruptions, and bosom sins, who are now before thee, known or unknown to us, (but all known to thee) discover them all by this thy holy Minister, that we may be purged, purified and cleansed before thee.

Endue me, and all that are here, with wisdom to understand thy Word.

With serious attention to it.

With

With holy veneration of it.  
 With love and delight in it.  
 With all obedience to it.  
 And give us the grace of perfect  
 amendment by it.

O let thy word drop as heavenly  
 dew upon me, and make my barren  
 heart fruitful in the fruits of the  
 same.

What I beg for my self, I beg for  
 all thy people, for all my friends in  
 special, for all mankind in general, and  
 for all thine all the world over ;  
 humbly beseeching thee to make  
 thine holy Ordinances profitable unto all. *Amen.*

*After Church.*

**I** Praise and magnifie thy great and  
 Glorious Name, that notwithstanding  
 all my sins, and great unworthinesses,  
 thou hast again admitted  
 me into thy Holy Temple, to make  
 my prayers and supplications unto  
 thee, and to offer up my Praises in  
 the Songs of Zion to thy great and  
 Glorious Name. I

I humbly thank thee for thy most holy Word read and Preached,

That Treasury of thy Graces,  
That dispensation of thy Mercies,  
That word of Life and Comfort,  
That Helmet and Shield of Salvation;

Make it to have mighty operation upon me,

Let it make a deep impression in me,

Write it in my heart,  
Record it in my Memory,  
Make it familiar, pleasant, and present to my understanding,

The only subject of my Study,  
And the sole object of my Love,  
Let it amend my Life,  
Carry me through all Difficulties,  
And assure unto me, by a lively faith and obedience, an interest in all thy mercies.

I praise thee for the comforts of this day in this visible Solemnity,

For the service of thy Ministers,  
For thy gracious provisions both of learning and maintenance for them,

For the honour they do unto thee,  
and the service they do unto us.

For the excellencies of thy Laws,  
and the explications of them by their  
Ministry;

And for all the promises of thy ho-  
ly Gospel.

O blessed Jesus I praise and magni-  
fie thy name , for being the Author  
of my Joys,

The Captain of our Salvation,  
The Author and Finisher of our  
faith,

Go on I beseech thee to bless and  
prosper these good works begun in  
me.

That I may grow from Grace to  
Grace, and from strength to strength,  
till I appear before God in Glory.

Lord pardon the iniquity that I  
have been guilty of, even in these  
holy things.

Let thy good Spirit bring to my  
remembrance the good things I have  
heard, and enable me to reduce them  
all to practice.

Continue this glorious light of the  
Gospel to us.

Give

Give a blessing to the labours of all holy, learned, painful Ministers: Provide graciously for them. Give great success and comfort to them, and make us all thankful for the graces communicated by them.

Obedient unto thee, true, faithful, sincere servants unto thee.

Let us not be Christians in word, but in deed,

Let our zeal to thee be constant,  
Our love infinite,  
And our service indefatigable.

Let our love to thee be known by our love to one another.

O let this love be without dissimulation,

Let all the good things we have learnt this day be express in our lives and conversations. *Amen.*

Look upon Sion the City of our Solemnity; thine eyes shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall be removed, neither shall any of the cords

thereof be broken.

But there the Glorious Lord will be unto us a place of broad Rivers, and Streams ; wherein shall go no Galleys with Oars, &c.

For the Lord is our Judg, the Lord is our Law-giver, the Lord is our King. He will save us.

The ransomed of the Lord shall return, and come to Sion with songs, and everlasting Joy upon their heads, they shall obtain joy and gladness, and sighing and sorrow shall flee away.

*DEVOTIONS comprising all our Duties.*

**O** Lord hear my prayer, and let my cry come unto thee.

I praise thee, O Lord, for all thy righteous Laws and Commandments.

I beseech thee give me sincere obedience to them, and accept thy Sons obedience for all my transgressions of them.

I praise thee for thy Creed, and for thy holy Gospel.

I beseech thee give me an understanding and practical faith therein.

I praise thee for the excellency and fulness of the Lords-Prayer.

As thou hast given me a rule to pray, give me the spirit of prayer, to pray by that rule ; that I may praise thee abundantly for the Lords-prayer.

I praise thee for causing me to be born in a Reformed Church.

As thou hast graciously placed me

in a true Christian Reformed Church,  
give me grace to live according to  
the Holy Doctrines taught me  
therein ;

To be a true Reformed Christian,  
in thy true reformed Church.

And as thou hast commanded me  
to hear and obey thy Church, give  
me true obedience to her in thee, and  
for thee.

I praise thee for all the Festivals  
and Sabbaths of thy Church.

Give me grace to keep the Holy-  
days and Festivals appointed, with a  
clear understanding of the Mysteries  
commemorated in them.

Give me a sensible feeling of thy  
mercies in them,

Unfeigned thankfulness for them,  
Serious meditation and applica-  
tion of them,

In Union and Communion with  
thy Saints,

In imitation of all my Saviours  
virtues, treading in the steps of all  
thy servants that are gone before us.

Give me grace also to keep all the  
Fasting-

Fasting-days appointed, with abstinence and penitence, with great devotion, due Contrition, Liberality to the Poor, pardon of my Enemies, love to all men ; careful examination of my Conscience, and conscientiable care to amend my life ; that for these also I may magnifie thy holy Name.

I praise thee for all the Order and Decency where-with thou makest the place of thy feet Glorious.

Make me to observe all the Ecclesiastical Ceremonies and Customs established, with understanding and benefit, obedience and unity, love and conformity ; without frowardness or contradiction.

Give me grace to repair to thy Temple as often as I can to delight in thy Worship, and to worship thee in the Beauty of Holiness.

Make me the better for every opportunity thou givest me there.

Suffer me never to be absent, upon any sinful, or vain, idle or lazy account.

In all my addresses enable me to  
serve

Serve thee acceptably,

Pray unto thee fervently,

Praise thee heartily,

Hear thy Word diligently,

Practise it conscientiously.

O my God I especially praise thee  
for the benefit of thy holy Sacra-  
ments.

Make me I beseech thee thankfully  
and reverently, frequently and desi-  
rously, to come to thy Holy Table.

In memory of thy Passion,

In thankfulness for thy Mercies,

For the increase of Virtues and  
Graces,

For the extinguishing of all my  
Vices,

For the averting of thy Judg-  
ments;

For the obtaining of thy Relief in  
all my Necessities.

That I may live more and more in  
Union and Communion with thee.

Give thy Gospel and Sacraments  
free passage among us, and let not  
our sins provoke thee to remove that  
glorious Light, and these saving  
means

means of Grace from us.

Make us mindful of our Vows in Baptism, and of our renewed Vows in the Eucharist.

Give us grace to perform them all.

Give me grace to serve thee with a true and strong faith, a firm hope, and perfect love;

In Fasting, Prayers and Alms-deeds;

For since I have offended thee, in Body, Soul and Estate; I desire to sacrifice all unto thee; my Body in Fasting, my Soul in Prayer, my Estate in Alms.

Give me grace, I beseech thee,

To instruct the Ignorant with plainness,

To correct Offenders with mildness,

To counsel the Doubtful with prudence,

To comfort the Afflicted with tenderness,

To suffer Injuries with patience,

To forgive Offences heartily,

To pray for others zealously.

To

To my power give me grace to feed the Hungry, to refresh the thirsty, to cloth the Naked, to harbour the Needy, to visit and help the Sick, to minister to Prisoners ; and if need be, to bury the dead.

Give me the graces and the blessings of the eight Beatitudes :

To be poor in Spirit, that I may inherit the Kingdom of Heaven ;

To Mourn, that I may be comforted ;

To be Meek, that I may inherit the Earth ;

So to hunger and thirst after Righteousness, that I may be filled ;

To be merciful, that I may obtain mercy ;

To be pure in Heart, that I may see God ;

To be a Peace-maker, that I may be the child of God ;

So to suffer Persecution for Righteousness sake, that my reward may be great in the Kingdom of Heaven.

Deliver me from the Seven deadly sins, Pride, Covetousness, Luxury, Envy,

Envy, Gluttony, Anger, Sloth.

Grant me the Seyen contrary  
Virtues ; Humility, Liberality, Cha-  
rity, Gentleness, Temperance, Pa-  
tience, and Devotion, for thy mercy  
sake. *Amen.*

---

*A PARAPHRASE upon  
the Objective Hymn of Praise.*

**O** My God, do all thy works  
praise thee, and shall not I !  
shall not I who am the work of  
thy hands, praise thee, whose care  
over me hath been such, as if thou  
hadst nothing else to care for. Yet  
thy providence is so great over all,  
that it becomes our wonder and joy  
to see thee so particularly careful  
over every one, and so amiable in  
thy goodness unto all, that the more  
thou takest care for all, thy care is  
so much the greater over every one.  
All the benefit of thy wisdom, good-  
ness and providence being guided to  
the benefit of every person.

I praise thee therefore, O Lord,  
For the Glory of Angels.

For the Faith of the Patriarchs,  
For the Inspiration of the Prophets,  
For the labours of the Apostles,  
For the truth of the Evangelists,

For

For the Zeal of Confessors,  
For the Blood of Martyrs,  
For the Learning of the Fathers,  
For the Study of Doctors,  
For the Industry of all pious Min-  
isters.

For the Hope, Virtue, Faith and  
Zeal of all thy Saints and Servants;

For all whom I praise and magnifie  
thy Name, O Lord.

I also praise thee for the Heavens  
and all the Glory of them,

For the glory of the Sun, which comes forth as a Bridegroom, out of his Chamber, rejoicing as a Giant to run his course.

I praise thee for its Beams, whose light and splendor revives mine eye, beautifies and quickens all the Earth, digesteth Minerals, animates the Air, enlivens Trees, perfects Flowers, excites the influences of the Heavens, raiseth exhalations, dissolveth Ice, causeth the Rivers to flow, begetting, propagating and cherishing all the Creatures, which are the life and

## D beauty

Beauty of this habitable World.

By it I am warm'd, and refresh'd,  
By it I see all thy works in this  
glorious World,

By it I am exhilarated, and excited  
to praise thee, O thou eternal *Sun of  
Righteousness*, who didst rise upon us  
with healing in thy Wings ; purchas-  
ing this glorious light, and resto-  
ring it to me, when by my sins I had  
forfeited the same.

O let not this Sun ever behold me  
doing any work of darkness.

O thou Eternal Sun, who art the  
Light of this, make me to remember  
that thine Eye which is ten thousand  
times brighter than the Sun, is ever  
upon me, that I may always walk as  
a child of the light before thee.

I praise thee, O most blessed Lord,  
for the shady glittering, and Maj-  
estic Light of the Moon ;

For its weaker, and milder Beams ;  
For all its Revolutions and won-  
derful effects.

By which our Days are refreshed,  
and

and our Nights enlightened.

By which we know Times and Seasons,

By which our Air is tempered, our Droughts are moistened, and all Productions hastened.

O blessed be thy Name for the precious things put forth by the Sun, and for the precious things put forth by the Moon ;

For the blessed Interchanges of our Days to travel, and our Nights to rest in ; for the comfort of our lives, continued by their constant Motions and Returns.

I praise thee for the illustrious Stars in all their order ; which govern things below by thine appointment, while thou governest them in all their ways.

I praise thee for their powerful and precious influences.

I praise thee for the Waters above the Firmament, and for thy Clouds that drop down fatness : For the Cœlestial Waters of Repentance,

D 2 which

which I beseech thee evermore to drop down upon me.

I praise thee for the winds thou sendest out of thy Treasuries ; to purifie the Air, qualifie the heat, and refresh our Spirits ; by which all living Creatures breathe and live.

I praise thee for the comfort, light and warmth, with all other benefits we receive from fire.

For the blessings of Winter, in its healthful Airs, wholesome Winds, candid Frosts, warmer Snows, curling Floods, and abounding Waters.

For the verdure, life and beauty of the Spring ; for all the lovely Blossoms, knitting Fruits, Grain and Grass, sweetly growing and springing in the same.

For the might and beauty of the Summers glory ; in the fuller growth and increase of all.

For the blessing of time, and happy length of days, to contemplate thy Glory, and enjoy thy rich blessing in these ; in all our pleasant Fruits, joyful harvests, and various delicacies of soft

soft Wool, Milk, Butter, Honey, Balm, and Spices ; and for all the Refreshments thou givest us in these thy good Creatures.

I revere thy Majesty which with such terror thou dost manifest to us in the Lightenings.

I adore thy greatness, appearing in the Thunderings,

Thine Omnipotency in all,

Thy wonderful Providence over all,

Thy Goodness to all.

I praise thee for our Temperate Seasons, Autumnal fruits, rich and wholesome Wines, Oyls and Siders.

For all the precious things of the Earth,

For the chief things of the ancient Mountains, for the precious things of the lasting Hills.

For our Stately Woods, and lovely Trees, which afford us Wine, Oyl and Spices ; fruits both for profit and pleasure, yielding Timber, also fuel, shade and medicine.

I praise thee for the beauty, fragrance,

grancy, benefit, variety and delight of all the curious Flowers, the least of them shewing us a God, Creator and Preserver.

For our fruitful Valleys, wherein our Corn stands so thick, that they laugh and sing thy Praises.

For the excellent Bread and daily food thou givest us therewith.

For thy blessings on all our several labours, in raising and preparing it.

For thy continual blessing upon us in our daily use ther eof.

For all the wonders of thy goodness and wisdom comprised in it.

For all our rich and beautiful Gardens, stately Walks, fruitful Fields, pleasant Pastures, rich Meadows, Roots and Plants, all sorts of Grain for Food, Health, Pleasure, and Medicine.

I praise thee for all our Mines of Gold, Silver, Brasses, Iron, Tin, Copper, Lead and Coal.

For all the Riches, Lustre, Virtue, use

## Use and Benefit of precious Stones.

For all our sovereign and wholesome Wells, Springs and Fountains, marvellous and healing Waters, deep Seas, and Treasures that lie in the Deep.

For bounding the Sea by thy Laws, which though written in sand, stand fast for ever.

For the magnitude of the Whale, and all the wonderful Fishes of the Deep.

For subduing all things to the service of Man,

I magnifie thy name for ever.

For all the Fowls of the Air, in all their warbling Melody, delightful food, pleasure, variety and beauty.

For all the Insects and creeping things, that are subject to thy care and providence ; the provident Ant, the industrious and curious Bee, in its marvellous working, and delicious Honey.

For all the Beasts and Cattel upon a thousand Hills, in all their strength, use,

use, service, food and pleasure,

But most of all do I praise thee, for the Children of Men, for the Israel of God, for the Priests that serve at thine Altar, for all the Spirits and Souls of the Righteous; for all holy and humble men of heart :

Those Incarnate Cherubims,  
Inflamed Seraphims,  
Strong Powers against Devils,  
Principalities in the midst of contumelies,

Dominions reigning over all enticements,

Those Virtues in a miraculous life,  
Those Angels of the Churches, and Arch-Angels, who by close Communion with thee, illuminate and encourage us to serve thee.

For *Ananias*, *Azarias*, and *Misael*, their courage and miraculous deliverance,

I praise, bless, and magnifie thy Name for ever. Saying,

*Glory be to the Father, &c.*

*Thanks-*

*Thanksgivings for all Persons and  
Times.*

**B**lessed art thou, O Lord God, who sustinest all things by the word of thy Power.

For by thine Ordinance all things are and do continue.

Thou givest us Rain and fruitful Seasons, and fillest our Hearts with food and gladness.

With admirable Wisdom didst thou create, and dost still govern all things.

But above all I admire thy Wisdom, Power and Goodness shewed unto Man.

Thou madest him of the mould of the Earth, and didst breath into his Nostrils the breath of Life.

Thou didst honour him, and create him after thine own Image, giving him a capacious Soul, sound Judgement, clear Understanding, ready

Ap-

Apprehension, useful Memory, clear Reason, a ready and obedient Will ; so that with these faculties we can, by thy Divine aid, walk at large in the liberty of our thoughts into all the Regions of Heaven and Earth, see thee in all times, and before all time, in that Eternity wherein thou didst live, before Time began to be ; and in that Eternity also which shall be when Time shall be no more.

By these powers and faculties of our immortal Souls, we can see thee also by thy divine Illumination,

In all thy works of Grace,

In thy Government of all Ages,

And in that most stupendious work of Redemption, promised in the beginning, and performed in the fulness of time, for our Salvation. O Lord our God, how excellent is thy name in all the World !

It is thou who givest us well order'd Passions, sound Sences, Health of Body, strength of Limbs, and useful Members.

Thou

Thou givest us peace of Mind, and tranquillity of Spirit, by which only we can happily enjoy thee, and all things in thee.

It is thou alone, who givest thine Angels charge over us, to keep us from falls, fractures of Bones, Dislocations, Epidemical and noisome Diseases, from the hands of the violent and wicked man.

Having placed Man in Paradise, when he fell from thee, even then thou didst not despise him ; but didst open the gate of Life in the promised seed unto him.

Thou didst write thy Laws in his Heart, and instruct him in the service of Sacrifices,

Strengthen our faith by the Oracles of the Prophets ;

Enliven our Hearts with the Melody of the Psalms,

Teach us by the Wisdom of the Proverbs ;

Evidently point out the coming of thy Son, by Types and Figures,

And

And at last recompence all their  
long waitings and expectations, by  
sending him unto us,

Who took our nature upon him,  
and sanctified it in his Incarnation,  
Birth and Life;

Redeemed us by his Death and  
Passion;

Quickened us by his Resurrection;  
Exalted us by his Ascension;

Intercedeth for us in his Seision at  
the right hand of the Father.

Sent down his holy Spirit for our  
Illumination, Sanctification and hope  
of Glory.

O blessed be thy Name for giving  
this Lord of Life, and this Son of thy  
Love unto us.

For thy glorious Gospel Evangelizing him;

For the prospect and benefit of his  
Life and Death.

It is thou most holy Father, who  
with thine only Son freely givest us  
all things.

By thee Kings reign and Princes  
decree Justice. Thou

Thou instructest all our Rulers,  
and teachest our Senators wisdom.

Thou givest us Pastors after thine  
own heart, to fill us with the know-  
ledg of thee, and feed us with true  
faith and obedience unto thee.

Thou bringest down our hearts  
for sin, so that we sometimes fall be-  
fore our enemies, and there is none  
to help us.

Again, upon our Repentance thou  
raisest us up, and breakest our bonds  
in sunder.

For it is thou who castest our  
cords from us.

Thou dost not leave us in the  
hardness of our hearts, but givest us  
preventing grace, with which if we  
co-operate, O how sweet and hea-  
venly are the glorious effects thereof.

Then we feel compunction for our  
sins, shame of them, hearty indigna-  
tion against them, and our se'ves for  
them; then the sense of thy Love of  
thy Mercies, and of our most base  
and vile ingrateful abuse of thy mer-

cies, throws down all the strong holds of sin in us, and fortifies us against them.

Nay sometimes thou dost send thy grace so forcibly upon us, that thou dost even compell us to come in, unto thee.

Though thou delightest (O thou lover of men) to see thy voluntary goodness shine in our souls!

O would we draw nigh unto thee, with what infinite joy dost thou draw nigh unto us! But thou wilt not always force us, because thou desirest a free obedience, and lovest to save us in the best of all possible manners.

The glory of a sinner voluntarily returning, being greater than that of *All* Innocence, and causing greater joy in Heaven, than there is over ninety and nine just persons, that need no repentance.

Blessed, magnified, highly exalted and honoured be thy Name, for putting such a power into our hands, of turning unto thee, such desires into our

our Hearts, such powerful workings in our Souls ; that every true penitent is always turning more and more unto thee, ever moving to thee, and aspiring after thee ; till by thy grace he be wholly, throughly and effectually turned unto thee.

Finding no true satisfaction but in thee, no rest, no comfort, no peace but in thee.

Thus by degrees dost thou wean us from the world, and wed us unto thee. Till at last we are fully accepted, pardoned, and in Jesus Christ justified, and by thy Spirit wholly united unto thee :

So thirsting for, and drinking in thy grace, that at last thou givest us full satisfaction in all thy Glories.

Dearest Lord, it is thine own self that workest all our works in us.

And therefore well mayest thou receive all good works from us.

Thou makest that good ours, which first was thine,

That so in us thy whole goodness

E 2 might :

might shine,

For thou alone enablest us to do good, and to resist evil.

Thou teachest us how to abound without abusing thy mercy, and how to want without repining at thy justice.

Thou dost help us to overcome, yet crownest us for overcoming.

O wonder of Mercy, miracle of Grace !

It is thou only dost comfort us in our sorrows, support us in our trials, and take care of our welfare in all estates.

Thou givest us Songs in the night of affliction, and victory in the day of temptation.

It is only thou canst qualify our turbulent tempestuous spirits, and give us calmness and serenity therein.

Who could make our impatient natures contented in the midst of all the storms and tempests of a raging world, but only thou ?

It

It is thou alone dost establish our  
fickle hearts, and fix them fast on  
thee.

Who givest us joy in our reproa-  
ches, and in all our labours of serving  
thee, peace of Conscience, and joy in  
the Holy Ghost, intire love of our  
enemies, and zeal of Souls,-----yet  
alienated from thee.

O thou that hast given us such a  
sense of them, hear our prayers for  
them, that they also may see the feli-  
city of thy chosen, and rejoice in thy  
Salvation.

That all the Sons of God may  
shout for joy in the Gates of Jeru-  
salem.

O thou who hast shewed a mira-  
cle of Mercy in converting us who  
do call upon thee, shew the same up-  
on them who do not yet call (effectu-  
ally) upon thee.

O Lord God of Mercy convert all  
Infidels, all dead insensible Souls, in-  
to a true sense of thee ; make them  
and us to yield all obedience to thee.

And to thy Name be rendered all Honour, Praise and Glory for all these and for all other thy abundant mercies shewed unto us, from everlasting until now, and from this time forth for evermore. *Amen.*

---

A

---

An Hymn to Jesus, wherein the  
the Soul may expatiate it self  
with delight in Him.

**J**esus, the only thought of thee  
Fills with delight my memory.  
But when thou dost thy presence shew,  
Heaven into my brest doth flow !  
No Theme for voice so sweet can be,  
Nor to the ear such Melody :  
No Heart can Thought so charming frame,  
As Jesus his most precious Name.  
Our hope when we for sins do grieve,  
Thy mercies all our wants relieve,  
If good to those that seek thy Grace,  
What art thou when they see thy face ?  
Jesus ! in whom we comfort find,  
Life of our Souls, light of our Mind,  
Thou dost our Hearts with true joys feed,  
Thy gifts our utmost wish exceed.  
No eloquence of tongue can teach,  
Nor art of Pen this secret reach :  
Only the experienced Soul doth prove,  
What sweets they taste, who Jesus love,  
Him then I'll seek retired apart,

*Sutting*

Shutting the world out of my heart;  
 Amidst my business him I'll strive  
 With fresh pursuits still to retrieve.  
 Early with Magdalen I'll come,  
 A Pilgrim to my Saviours Tomb,  
 Wailing my sins with mournful cries,  
 I'll seek him with my Mind, not Eye,  
 My Tears shall on his Grave distill,  
 My faithful Sighs the Garden fill;  
 Prostrate before him on my face,  
 His sacred feet, I'll fast embrace;  
 Striving to follow where they lead,  
 Jesus, in thy blest steps I'll tread.  
 Nor shall my Soul give o're to mourn,  
 Till to thy favour it return.

O Jesus, most admired King,  
 Who didst triumph o're death's sharp sting  
 Thy Mystic sweetness first excites,  
 Then satisfies all appetites.  
 Thy quickening visits life bestow,  
 Thy light true good doth clearly shew;  
 That they who once have relish thee,  
 Know all the world's mere vanity.  
 Come then dear Lord possess our Hearts,  
 Enflame our Love with thy chaste darts,  
 All clouds of error drive away,  
 And

*And change our night to thy bright day.  
To thee our Hearts and Voices sing,  
To thee our Vows, and Prayers we bring,  
That when we end this life's short race,  
In Heaven with thee we may have place.*

---

*A Prayer upon the third Hour.*

**O** Blessed Jesus, being the third hour was devoted to thee by the ancient Christians, in memory of thy Prayer in the Garden, thine Agony there, suffered before thy Passion, and of thy sending the Holy Ghost to thy Disciples; accept of me in Communion with them, doing honour to thy Name therein.

Enable me now seriously to consider, that in that Garden of sorrow to thee, thou didst repair our sin first committed in a Garden. Thine Agony there was so great, thy Conflict so strong, thy Love so forcible, thy Fathers wrath so weighty, our Sins so

so hearty, that thou didst sweat drops of blood, prest out by thine intolerable anguish for our sins.

I humbly beseech thee to make me, in utter abhorrence of all sin, to forsake iniquity. Give me a deep sense and sorrow for my sins, and a thorough conversion to thee from them all.

Let this suffering of thine make me contented with all sufferings for thy sake. And let thine infinite love therein melt my heart into love of thee, and fill me with love to all Mankind for thee.

Great, O Lord, was this anguish of thine, when it urged thee to pray that this Cup might pass from thee.

But greater was thy Love, which did drink it up for me.

Great was thy dolor in thy prayer; but greater was thy obedience.

Great was thy human suffering, but greater was thy divine perfection, that therein could make so perfect a Resignation.

Great

Great was thy love to our Souls,  
that suffered such inexplicable tor-  
ments in thine own.

Most deeply fervent were thy  
prayers, when thou didst shed thy  
very blood for tears.

*O let me ne're refuse to bleed for thee,  
Who shed'st this strange prodigious blood  
(for me.*

O thou who didst pray prostrate  
on the earth, and didst repeat the  
same prayer thrice: Grant I beseech  
thee, that by the outward gesture of  
our bodies, we may increase the in-  
ward devotion of our minds; and in  
often repeating the same prayer, may  
still advance to new degrees of pious  
affections; make me in all things re-  
signed unto thee.

O thou who wert falsely appre-  
hended and betrayed, deliver me  
from the false apprehension and trea-  
cheries of Men; and grant, that nei-  
ther for reward nor danger, I ever  
with-

withdraw my fidelity from the ; but learn by thy example to do good with cheerfulness, and to suffer evil with patience.

O blessed Lord, thou didst deliver thy self to the violence of thine enemies , suffering them to bind, scourge, deride and abuse thee in most barbarous manner. Grant I beseech thee, that the sins of our hands may be loosed, by the binding of thine ; that the scourges due for our sins may be acquitted by thine ; let all our vain affections be confounded by the indecencies cast upon thee ; Grant that when ever thou callest us thereunto , we may not only be bound, but be ready to die for the Lord Jesus.

O by these bindings of thine, deliver us from the chains of eternal darkness, and bind our Souls and Hearts unto thee, in the Chains of a strong obedience , and everlasting love ; and dissolve (now) all the bonds of my sins.

O blessed Jesus, being bound thus by *Annas*, thou wast sent to *Caiphas*, the high Priest, where thou wert yet worse abused, buffeted, and blindfolded.

Have mercy upon me, and make me to remember, that no darkness can hide me from thy sight, that so I may ever behave my self as in thy presence, and be able to suffer all things, rather than offend thee willingly any more.

Grant also that for thy sake, who wert stript, mockt, spit upon, wounded and derided for me; I may patiently bear the devesture of all things, and the derision of all men for thee; hoping that if I be afflicted for thee here, I shall by thy mercy and merit be glorified with thee hereafter.

I furthermore approach thee, to commemorate the sending of thine holy Spirit upon thine Apostles; humbly beseeching thee not to take it from me, but to renew me daily by it.

Grant me by the same spirit, therefore to have a right Judgment in all things, that I may both perceive and know what I have to do, and have grace and power to fulfill the same.

Give me I beseech thee all the gifts and graces of thy holy Spirit.

Give me the spirit of wisdom to be sober, wise, and considerate in all things.

Give me the spirit of understanding to be quick, clear, and distinctive in my Apprehensions; to distinguish between truth and falsehood, good and evil.

Give me the spirit of counsel, to consult thy holy will and pleasure before I act any thing. Make me meekly to receive all good counsel, and prudently to give it.

Give me the spirit of ghostly strength, that I may be modestly confident and impregnably courageous in thy service.

Give me the spirit of knowledg to know all thy revealed will to me, and all

all my bounden duty to thee ; that so neither thy Law nor my duty, thy mercy nor my sin may ever lie un-  
discerned in my Soul.

Give me I beseech thee, the spirit of piety, that I may ever be devoted unto thee.

And O my Saviour, give me above all things, thy holy filial fear, that I may never more dare to offend thee.

Deliver me therefore, I humbly beseech thee, from all rashness, inadvertency and inconsideration.

From a perverse, confused, unstable Understanding ;

From refusing Counsel, or neglecting to give it ;

From ignorance of thy Will, and my duty ;

From all confidence of my self, or diffidence in thee ;

From all impiety and profaneness ;

From casting off thy holy fear ; thereby growing bold or careless in offending.

And now dearest Lord, having im-

plored the gifts of thy holy Spirit, and deprecated those evils that oppose it.

I humbly beg of thy divine Majesty, the fruits of thy holy Spirit also; that by finding those within me, I may know thy holy Spirit rules and governs me.

Give me, dear Lord, I beseech thee, an universal love, make me to love *thee* for thy self, my *friend* in thee, and mine *enemy* for thee.

Give me joy in thee, in thy works, in thy ways, in thy Laws, in thy Saints and Servants, in all the friends and blessings which I enjoy.

Give me, O Prince of peace, peace with thee, my self, my friends and enemies.

Give me patience in all my sufferings, mercy to all who offend me, or need my mercy.

Give me meekness in my heart, words and behaviour, in all, to all.

Give me a true and irreprovable faith.

Give

Give me modesty in all disputations, shamefac'dness amidst all commendations, sobriety in the midst of plenty, that I never abuse thy bounty.

And with these give me I beseech thee the four Cardinal Virtues.

Prudence to govern me,

Justice to direct me,

Fortitude to discharge my duty,

Temperance to be moderate in all things.

Make me ever mindful

Of Death, to be prepared for it;

Of Heaven, to desire it;

Of Judgment, to dread it;

Of Hell to be deliver'd from it.

O keep me in with bit and bridle, when I stick not close unto thee.

Make me to delight in the Assembly of the faithful, to be among them, that the holy Spirit, which thou didst send upon thine Apostles, may descend upon me, even me also.

O my Lord, compell I beseech thee my dearest N.N. to come in unto thee:

Make him to see the felicity of thy chosen.

Give him a taste and relish of all these Gifts and Graces of thy holy Spirit ; that he also may be filled with those unspeakable joys, which they feel and find, who spend their days and hours, spirits, souls, and forces, in knowing, loving, and obeying thee.

Give me the whole armor of God, that I may resist all evil, and persist in doing all good.

O give me the spirit of Grace and Supplication, that these and all my other prayers may be acceptable to thee ; blessed to me, and graciously answered for thy mercy sake. *Amen.*

*A Prayer to the Holy Ghost, out  
of St. Augustine.*

**O** Love of the Divine Power, the holy Communication of the Omnipotent Lord and Father, and of the most blessed Son, come down even now I beseech thee by thy powerful Virtue into my Soul, and get into all the corners of my heart, and by thy splendor clearly illuminate all the darkness thereof.

Let thy gracious Visitation and abundant dew make my Soul fruitful in all good works, pierce the most retired parts of mine inward man, with the keen piercing darts of thy love, enflame me with thy holy fires, feed me with delicious Viands, replenish me with thy Cœlestial Graces. Give me so to drink of the torrents of thy delights, that I may have no taste of vain or sinful pleasures.

Come, O thou comforter of all  
for-

sorrowful Souls ; come thou comforter of the weak and strength of the strong ; come thou supporter of the falling, and thou lifter up of the fallen ; come thou cleanser of our sins, and curer of our wounds ; Come thou teacher of the Meek, and destroyer of the Proud ; Come, O thou hope of the Poor, and reviver of those that faint ; Come propitious Star of such as sail, and haven against Shipwrack ; Come thou stay and comfort of those that live, and thou only hope of all those that die. Have mercy upon me, - have mercy upon me, and make me fit for thy self, and abide in me for ever.

And that thou mayst abide with me, I do again beg of thee, the fear of the Lord ; because this fear is,

Beautified by Wisdom,  
Informed by Understanding,  
Directed by Counsel,  
Strengthened by courage,  
Filled with Knowledge,  
And crowned with Piety.

As this fear advanceth our knowledg, so our knowledg brings us to this fear.

Therefore O thou only spirit of wisdom, give me this knowledg, that I may always have this fear.

Such a fear as may make me wise unto Salvation.

Give me wisdom to understand thy Word.

Open mine eyes to see the wondrous things of thy Law.

Enlighten my understanding, to find out the hidden and glorious treasures thereof.

Fill me with the love of it,  
With all delight in it,

Inspire me to meditate humbly of it.

Make me in every reading or hearing of it, to profit by it; and in all things to be obedient to it. *Amen.*

Dearest Lord and most blessed Saviour, give me I beseech thee such grace in meditating, such divine light

light in understanding thy sacred sufferings in thy passion for me,

That by faith I may believe in thee, and depend upon thy Merits therein,

By love feel thy sufferings, be crucified to the world, and be transformed into thee.

Make me willing to suffer any thing for thee.

Enable me to imitate thee, in all thy imitable perfections, and virtues, which thou hast exemplified to me in this thy sacred Passion.

Give me the vast extensive love which thou didst shew to Almighty God in thy obedience to his Will, and satisfaction of his Justice.

Give me that great Zeal of Souls which thou hadst, even to die for their good, especially their Conversion, as thou didst for their Salvation.

Give me, O Lord, I beseech thee, thy Obedience, thy Humility, thy Meekness, thy Purity and Intention, thy Patience, thy Wisdom, thy Silence,

lence, thy Contentedness, thy Sweetness, thy Mildness, thy Mercy, thy Pity, thy Fortitude and Courage, thy Constancy and Perseverance, thy Righteousness to cover me, and all thy Merits to save me.

Glory be to thee, O Lord most High. *Amen.*

---

### *A Prayer for the Sixth Hour.*

**O** Blessed Jesus I now commemorate thy holy Sufferings for me, both in thankfulness to thee for them, and for the application of them to my poor Soul, as also to offer them up to thy holy Father, for the full satisfaction of all my sins.

O dearest Saviour, how wert thou led for me as a Lamb to the slaughter, and as a Sheep before the shearer is dumb, so thou openedst not thy mouth.

Thou didst turn thy back to the smiters, and thy cheek to the nippers.

Thou

Thou wert mockt and whipt, and  
rent and torn, defiled with spittle,  
wounded and scourged, harshly and  
terribly nailed, and crucified for me:  
Yet in all thy sufferings thou didst  
nothing but good to thine enemies,  
and didst pray with loud cries for  
thy persecutors.

Have mercy upon me, plant in my  
heart, I beseech thee, gentleness and  
patience, a meek and long suffering  
spirit, quietness of mind, and stability  
of Soul; that I may never more  
be transported with violent anger;  
or be disordered and discomposed by  
an offensive peevishnes, much less  
ever think of revnge.

Give me grace, dear Lord, mildly  
and rationally, lovingly and discreet-  
ly, to reprehend my Inferiors, sweet-  
ly and tenderly my Equals, and free-  
ly to forgive all.

Give me patience in all injuries  
and contentednes in all conditions  
and cross accidents. Make me with  
charity return good for evil. Deliver  
me

me from an evil tongue and a turbulent mind, from an angry spirit, and a cross contentious humour: Let thy example convert me, thy sweetnes mollifie me, thy gentlenes soften me, thy sufferings heal me, thy blood cleanse me, thy death satisfie thy Fathers wrath, and save me. Fill me with thy Graces that I may imitate thy Virtues, and by thy Merits be replenished with thy mercies here, and with thy Glories hereafter. *Amen.*

Blessed Lord, thou wert charged with the heavy burden of thy cross; O for thy mercy sake, discharge me of the heavy burden of my Sins.

Thou wert led up to Mount Calvary; lift me up I beseech thee to the Mount of Heavenly felicity.

Thou wert nailed betwixt two Thieves, be pleased to place me between thy Saints and Angels.

Thou didst charge *Simon of Cyrene* with thy Cross, make me with him contentedly to take it up, and follow thee.

Let me not by folly *make* it, but with all obedience and chearfulness *take* it, when thou shalt impose it upon me.

Dearest Lord, I see by the light of Faith thy sacred Arms stretch'd and extended upon the Cross for me ; O by that infinite love of thine, that made thee endure all this for me, have mercy upon me, and save me. Receive me now into those arms of mercy, and secure my Soul for ever unto thee.

O thou who at the Sixth hour and only the sixth day, didst fasten the Sins of the whole world with thy self upon the Cross ; cancel I beseech thee the hand-writing of our Sins which is against us, and take it quite away from us. Let all these sufferings of thine satisfie for what I deserve to suffer, and deal not with me after my Sins, neither reward me after mine iniquities.

Let the nails of thy Feet nail my Afflictions, which are the feet of my Soul unto thee.

Let

Let the nails of thy Hands nail all  
good works unto mine.

Let the Meditation of the Thorns  
wherewith thou wast crowned for  
me, pierce mine Eyes unto Tears,  
and my Heart with sorrow, for thy  
Sufferings and my Sins.

O let the most precious Blood  
which issued out of all thy Wounds,  
wash me clean before thee, and keep  
me clean. Let me not after such a  
Bathing ever be polluted more.

O dearest Saviour, who didst hang  
naked, wounded, wrackt, ten...  
tortur'd, and bleeding even to death  
upon the Cross for me, to offer up  
the only propitiatory Sacrifice, by  
which thy Fathers wrath can be ap-  
peased, have mercy upon me.

For in this thy al sufficient satis-  
faction I place my only hope of Sal-  
vation.

*O let me ne're confounded be,  
Since all my Hope is plac'd in thee.*

I come, dear Lord, I come unto thee, O take me into the Comprehensions of thine unalterable and everlasting love; for thou hast opened thy Heart, as well as thine Arms, to receive me.

As thine Arms of Mercy are stretch'd out for me, behold my Heart is by the hand of Faith reach'd up unto thee.

O let us be joyn'd together, and never divided more..

By thy Sufferings grant me deliverance.

By thy Stripes let me be healed.

By thy Wounds let me be cured.

By thy Blood let me be saved.

As thou hast the pain, O give me the ease of all thy Sufferings. Ease me O Jesus of the burden of my Sins.

By thy Crown of Thorns, prick-ing and wounding thee, adorn my Head with a clear Understanding here, and the Crown of Glory here-after.

For.

For thou hast paid the price of my Redemption, that I may get the purchase of thy Kingdom; therefore I adore thine unspeakable goodness, I delight, I rejoice and glory in thine infinite Mercies.

I desire to know nothing but Jesus Christ, and him crucified.

O let the powers of the Cross prevail against all the powers of darkness.

Let thy patience and love on the Cross reconcile me to all persons and sufferings.

Let the peace of the Cross reconcile me to thy Eternal Father, and bring me peace of Conscience.

Let thy pains on the Cross mortifie all my evil and corrupt affections.

Let thy Victory on the Cross give me victory over all my spiritual enemies.

Let thy Patience satisfie for my Impatience.

Thy Obedience satisfie for my disobedience,

Thy Humility for my pride,  
Thy Love for all my uncharitable-  
ness.

Give me such Patience, Obedience,  
Humility and Love, as may make me  
live conformable to thee, and make  
thy Merits effectual to me.

By thy Prayer for thine Enemies,  
do thou mediate and intercede for me.

By thy care of thy Holy Mother  
and Saint John, take care of thy  
Church and me.

By thy Mercy shew'd on the Thief,  
have mercy on me, powerfully con-  
vert me and all sinners unto thee.

By thy strong loud cries unto thy  
Father, hear my prayers, and let my  
cry come unto thee.

By thy thirst after my Salvation,  
give me the benefit of this thy Pas-  
sion.

By the Vinegar and Gall given un-  
to thee, make bitter every sin unto  
me.

By thy finishing all things fore-  
told of thee, finish my course of sin-  
ning against thee.

By

By thy Recommendation of thyself into thy Fathers hands, receive my Soul into thy Almighty protection here, and to thy everlasting Glory hereafter.

By all thine unknown Sufferings felt by thee, but not understood by me, have mercy upon me.

By all thy dolors during the three long hours thou didst hang bleeding on the Cross for me, have mercy upon me.

By all thine anguish thou didst feel in the suspension of the divine aid, have mercy upon me.

By the immensity of thy love in this thy most copious Redemption, have mercy upon me, and fill my Soul with the love of thee.

By all the barbarous outrages which thou didst endure for me ; deliver me from all mine Enemies visible and invisible.

My dearest Lord be thou the only suprem love of my heart, and the life of my Soul.

Let

Let thy Virtues be in all my Actions, and be thy honour the sole end of all my intentions.

Let me live in thy Wounds, and for ever remain in thy love.

O my dear Lord Jesus, thou heavenly Physician of all humane nature, thou great and glorious, and eternal King, remember I beseech thee, all the bitter pains thou didst endure in all thy sacred members, when thou wert hoisted up on the Cross for me: And let not my Soul be lost which cost thee all those inexplicable pains. Make me feelingly and thankfully to remember how all thy precious body was rent and torn, thy sacred limbs tortur'd and rackt, thy head pierced, thy bones disjoyned, and all thy body broken for me. Let me never forget this love of thine or ever offend thee more. From the crown of the head to the soal of the foot, thou hadst no part left whole in thee.

Never suffering like thine.

Never

Never dolor like thine.

Never love like thy love.

Yet wert thou unmindful of all thine own Sufferings, and didst pray to thy Father for thy cruel enemies.

O by this mercy of thine, give me love and mercy to all that offend me; and do thou now have mercy upon me.

Grant that I may always have such a devout memory and feeling of thy Passion, that it may be a most powerful protection of my Soul against all temptation.

O thou who hanging on the Tree, didst there make satisfaction for the sins of the world, have mercy upon all Men.

Convert the Obdurate,  
Convince Hereticks,  
Reduce Schismaticks,  
Call in the Jews,  
Bring in the fulness of the Gentiles,  
Make all the Profane to tremble at  
thy Word.

Enflame all luke-warm Christians  
with

with an holy zeal unto thee.

Take pity on those who do not pity themselves.

Bring us all into obedience unto thee.

O holy Father accept of this propitiatory Sacrifice of thine only eternal Son for the full pacification of thy wrath, and for the satisfaction and salvation of all returning sinful penitent and believing Souls.

Bring all that are ignorant of this thy Sons redeeming love, to the knowledg of it and thee.

Since it is life eternal to know thee O holy Father, and Jesus Christ whom thou hast sent.

Make all those who are ignorant of the terms of the Gospel, to know and embrace the same.

Bring in all who are out of the Covenant of Grace, by sincere faith and unfeigned Repentance, into Covenant with thee.

Convert those in particular, whom I am obliged to pray for effectually.

Keep

Keep my Soul for ever from offending thee;

Let this sweet peace my Saviour hath purchased with his own blood, never more be broken, between me and thee.

Let none of my rebellions break it, keep me from sin, that it never be disturbed.

O blessed Jesus, as there was darkness at the hour of thy Passion over all the Earth untill the Ninth hour; deliver me from all the works, and from the place of everlasting darkness, by thy holy sufferings in this hour. *Amen.*

O sovereign Lord and blessed Saviour, Jesus our only Redeemer, Saviour of the World, who by the sole motive of thy mercy, didst humble thy Soul to the death for our Redemption, and ascend to thy Father for the full accomplishment of our peace; graciously apply to our Souls the infinite Merits of thy sacred Passion;

sion ; and with thy precious blood cleanse us from all our sins ; nail them to thy Cross, hide them in thy Wounds, bury them in thy Grave, that they may die in us, and we live in thee, the life of Grace here, and the life of Glory hereafter, where-with the Father and the Holy Ghost, thou livest and reignest in the Unity of the Glorious Trinity, ever blessed World without end. *Amen.*

---

*Prayers for the Ninth Hour.*

**O** Blessed Jesus, I come now to commemorate thy holy Death, which after all thy pains, hanging so tedious a time on the Cross, thou didst suffer at the Ninth Hour, in full satisfaction for all our sins.

O by this death of thine, have mercy upon me, let it kill, crucifie, and destroy all sin in me, let me die unto the World, and live henceforth only unto thee.

At the Ninth Hour was thy Heart pierced with a Spear ; O transfix my Heart unto thee.

By that precious Water and Blood shed for me, have mercy upon me ; wash, cleanse, purifie, heal my wounded and defiled Soul ! Then blessed Jesus did the virtue of the Holy Sacraments flow from thy sacred side ; the Water by which we are regenerated, the Blood by which we are redeemed, give me evermore the

virtue and benefit thereof.

Then was thy sacred Soul separated from thy Holy Body ; O separate me from this evil World, and unite me wholly unto thee.

Then didst thou admit the Thief into Paradise ; O admit me into thy Heavenly Kingdom.

For all these stupendious Mercies, I praise and magnifie thy Name for ever,

I beseech thee that the power and effect of all thou hast done for me, may be saving to me.

Make me now to feel the horror of Sin, and the sorrow due unto it, that hath cost thee thy life, and the very last drop of Blood, to make atonement for it.

O that I could comprehend the immense love of my dying Saviour, that I might make some grateful return of love unto thee.

Why should not the sense of thy Weeping make mine eyes to overflow with tears for offending ?

~

Why

Why should not the Blood which thou didst shed for me, make me desirous to shed mine for the love of thee?

O my dear Lord, let thy thirsting brest, make mine to thirst and languish after thee; inebriate me with the delicious viands of thy grace and love, since my Soul can take no satisfaction in any thing but thee.

O fountain of living Waters, to thee I come, let me by faith drink up the Water and Blood which flowed from thee.

As thy Heart was broken for me, break mine with sorrow for offending thee, proceeding purely from the love I owe unto thee.

Hide me in thy wounded side, till thy Fathers indignation be over past.

By thy precious Blood save me.

By thy holy Water cleanse me.

By thy prevailing death give me life, and

By thy Resurrection, Glory.

O blessed Jesus, what a bill of pay-

ment hast thou here discharged? what an acquittance hast thou made for me?

The Rocks did rent, the Graves open, the Heavens mourn, the Earth did shake at thy Passion; and shall I evermore make leight of any transgression more?

O strike the Rock of my hard Heart, that it may kindly flow forth in tears for thee, as thou didst overflow in tears of blood to ransome me.

Open the grave of my dull and earthly Soul with thy Almighty power, and enliven the dead therein, even all my powers and affections, that abundance of holy thoughts may rise out of it in thankfulness for thy Passion; with multitudes of praises for my Redemption.

Shake the earth of my Heart with terror at the approach of every sin; that I may die rather than commit one known wilful sin against thee more.

Blessed.

Blessed Lord enclose my Soul now  
in that Heart of thine, which was  
opened with the Spear for me.

There I delight to dwell, for I  
have desired it.

There will I live, and suck life, and  
draw Salvation from thee.

Thy wounded Heart is my San-  
ctuary, my comfort in sorrow, my  
refuge in trouble ; here let me live  
and die, and be secure for ever.

I desire nothing but thee, I lan-  
guish after none but thee, all satis-  
faction lies in thee.

I desire to creep into this hole of  
the Rock, and there to lie close with  
intimate individual adhesion to thee,  
with fulness of love and obedience.

O nourish me in it, fill me with  
that love which made it, and I will  
return it all in thanksgiving and love  
unto thee.

*Additional Devotions for the Evening.*

**O** Blessed Jesus, by the eye of faith I now behold thee dead upon the Cross for me ; and see good *Joseph of Arimathea*, thy holy Mother and Saint *John* coming to take thee down from the same. Among whom I also by faith desire to come, upon the Ladder of holy Thoughts, with the shroud of my Heart to receive thee.

O give me the myrrh of Mortification,

The bitter Aloes of sorrow for my sin,

And the odour of divine Virtues, to present and embalm thee with.

O that I had tears to wash thy sacred body, all begored with blood and spittle for me.

O that I were but gratefully sensible of thine unspeakable love in all thy sufferings !

As

As these good men did draw out  
the Nails all begored with blood, be  
pleased to draw out all the nails of  
Sin, which lie in my body, corrupt-  
ing my poor Soul.

Fetch out all my corruptions,  
though thou rent and tear me in the  
cure.

Thy wounded shoulders and rent-  
ed hands were ript from the Cross ;  
so fast did the bloody nails, and thy  
love above all, fix thee thereunto.

O dear Lord, loosen me quite  
from the World, and from every vain-  
affection that would withdraw my  
Heart from thee.

O fix the memory of thy Suffer-  
ings in my Heart, and my Heart fast  
unto thee.

As thy Servants took thee down  
in their Arms, vouchsafe to receive  
me into thine.

Methinks I see thee laid in thy  
Mothers lap while they shroud thee ;

Dear Lord, I lay down all my  
affairs in the lap of thy divine Pro-  
vidence,

vidence, desiring to rest sweetly, thankfully, and most contentedly in all thy dispensations towards me. I resign my self, my Soul, my Estate, my Friends, and all that I am or have unto thee. Thou hast bought and redeemed me to be thine, and thine only will I be for ever.

Make me to spend hours and days in contemplating thee, and thy miraculous sweetnes ; to *vapor* away in acts of Love, Adoration and Thankfulness to thee, for this thy redeeming love unto me.

And now, dear Lord, I see thee taken away to thy burial also, and laid in a new Sepulchre.

O make me a new Heart, and take thy repose in the same.

I see thee buried for me ;

O bury all my sins in the Grave with thee.

And thou who wert in that night of sorrow before thy death in thine Agony, at Prayer for me in the morning, condemned the Third hour,

CRU-

crucified the Sixth, dead and pierced the Ninth hour, and taken down from the Cross at Even-song; who wast now buried for me, have mercy upon me, give me grace daily and duly to apply the same unto my Soul, as being my only Help, Health, and Remedy, for in thy Merits, Death and Passion, is my only hope of Salvation.

Therefore let my life be hid with Christ in God.

Let me count all things but dung to gain thee.

For whom have I in Heaven but thee, O Lord, and there is none upon Earth that I desire in comparison of thee.

*Compline.*

**H**aving now, dearest Lord, passed this day in health and safety by thy divine Providence, I give thanks unto thee.

Blessed by thy holy Name for any good I have done, or for any evil I have left undone; since it was by thy Grace only that I performed any good, or did forbear any evil.

Blessed be thy Name for thy Mercies received, for thy Judgments escaped, and thy goodness enjoyed this day.

O let not my days consume in vanity, nor my years in trouble, but let every day add some knowledg, some practice and some virtue to yesterday.

Holy Father, I beseech thee by the Merits of thine only Son, to pardon me the sins of this day; and take me now and ever into thine Almighty protection.

O

O that thou wouldest visit me with the visitation of thy Saints ; O that thou wouldest shew me the felicity of thy chosen ! O that thou wouldest open mine eyes in the Visitations of the night. O that thou wouldest give me Songs in the night, that I might never cease day nor night from praising thee.

O that while mine Eyes sleep, my Heart might always wake unto thee.

O fill me with love, fill me, O Lord, with the most enflamed love, that ever any of thine had unto thee.

O that I had all the love of all thy Saints and Angels comprised in my Soul, to pour it out unto thee.

Lord, thou hast not denied thy blood to redeem my Soul ; do not, O do not deny me thy love to replenish it.

I desire to empty it of every thing else, fill it with thy self for ever. That as of thy fulness we have all received ; of the fulness of my love thou mayst receive such a full obedience

dience and duty, that I may be thine,  
and only thine for ever.

O make me to think upon thee in  
my Bed, and to remember thee when  
I am waking.

Let my first and last thoughts, yea,  
let all my thoughts be of thee, and  
let thy blessing most blessed God be  
now and evermore upon me.

O make me to be early up at my  
Prayers and Praises unto thee.  
*Amen.*

*A Prayer for Lent.*

**M**ost Holy, and ever Blessed  
Lord Jesus, who didst fast  
forty days, and forty nights for me and  
all thine, to teach us that Prayer and  
Fasting were necessary fortifications  
against the assaults of the Devil, and  
all his Temptations, as also to sat-  
isfie for all our excesses by Intempe-  
xance, and for all deficiencies in our  
Re-

Retirements and Prayers ; I adore thy goodness, and humbly implore thy grace and acceptance of my Humiliation before thee these forty days, which I now enter into, and continue in, in memory of, and conformity to thee.

I offer up this holy time, in honour and love of thee, in imitation of thy Saints, in obedience to thy Church, in sorrow for my sins ; as an act of indignation against my self in hearty confession, that I am not worthy of the least of thy mercies ; to deplore my weakness, to implore thy assistance, to lay before thee all my wants, to beg thy supplies, to meditate upon thy life, death and passion, and to be thankful for the admirable work of our Redemption ; to shew thee my wounds, and to creep into thine for cure ; to judge, condemn and deny my self, that I may not be judged, condemned and denied by thee. I correct my self, that thou mayest spare me ; I abhor my

I

self

self that thou maist pity me ; and I desire to die to the world, to live with thee. I desire not only to fast for sin, but above all from sin ; so to meditate upon thy Life, Death and Passion, as to make most grateful returns of love and obedience. In serious care to imitate all thy Virtues, truly conforming my self to all thy imitable perfections. Since if our Humiliations produce not these effects, it may well be suspected they have more of formality, humour or hypocrisy, than true sorrow and integrity.

Therefore I earnestly crave thine Almighty aid, and grace for my sincere performance.

Help me, dear Lord, to search and try my heart ; to discover, discern and eradicate all my sins ; to empty my self of all vanity ; and do thou plant in me true sanctifying grace and constant piety.

Help me to overcome all my Infirmities, and especially those which  
by

by my corrupt nature, careless and evil customs, inadvertency or condition of life, I am most subject unto.

Help me also, dear Lord, to make worthy preparations for the holy Sacrament, that having chastised myself in this time of willing and obediential Humiliation, I may come out so cleansed, healed and restored by thy Death and Passion, that I may partake of all the joys of thy glorious Resurrection.

Give me therefore I beseech thee, blessed and happy opportunities of Retirement and Introversion, with the grace of profitable Meditation, and a lively faith for effectual Application. Give me the blessing of health and strength to perform the same; make me so earnestly to implore all thy Graces as to attain them; so to deprecate thy Judgments, that thou maist ever withhold them, deliver me from all vain and sinful company, from great disturbances, and from

all destruction that may impede my duty to thee.

Give me a discerning Spirit that I may know the duties of my calling, that I may neither be negligent of it, nor too solicitous in it. Give me opportunities of doing good to all, but especially to those of the Household of Faith, for both the Will and power comes from thee.

Make me a comfort to the afflicted, a help to the poor and needy, an encourager and example of virtue, a discountenancer of Vice, a meet help for my individual Relation in all things, but especially in the best.

Help me to bear injuries patiently, to take contradictions easily, to forgive all freely. Make me a true, a prudent and a faithful friend, a kind neighbour, a good Master (or Mistress) in my Family, liberal to the poor, and truly loving to my Relations.

Tender and compassionate, meek, humble and courteous to all. Make me

me as much to honour thee, as ever I have dishonoured thee; as much to please thee as ever I have displeased thee.

O that thou wouldest make me a great instrument of thy glory; and though without thy grace I can do nothing, enable me so, that I may experimentally say, and evidence to all the world, that through thy grace I can do all things. That thy strength may be seen in my weakness, and that from the greatness of my sin and misery, the greater glory may arise to thine infinite goodness and mercy.

Lord, do thy work of Grace speedily and mightily upon me, and make thy servant unalterably constant in thy faith and service; to which end best all the means of grace unto me. Let my private devotions so fit and prepare me for thy publick Worship that all thine Ordinances may be profitable to me, that so by thy Grace derived from them, my whole life

may be acceptable in and through my blessed Lord and Saviour.

---

*A Daily Thanksgiving.*

**I** Praise thee for electing me before all time,

For creating me in time,

For redeeming me in the fulness of time ;

For all the parts and mysteries in my Redemption.

For thy patient forbearance of me so long a time ;

For giving me a time to repent, and repentance in that time ;

For justifying me in thy good time,

For my Sanctification at all times,

And for my hope of Glorification when time shall be no more.

I praise thee for thy wonderful mercy in preserving me from a thousandfold dangers, miseries, diseases, falls and troubles, which without thy mercy had befalln me.

For

For delivering me from those calamities I have so particularly feared, and so much deserved.

For delivering me out of all the mire of iniquity, and those sinks of sin in this evil world, which without thy grace and mercy I had fallen into, and perisht in ; if thou hadst not snatched me as a firebrand pluckt out of the fire.

For all the blessings of thy bounty which we daily receive from thy mercy.

For thy supply to me in all my wants.

Thy relief in all my necessities,  
My comforts in all my sadness.

For the kindness, affection, ability,  
support and comfort of my dear H.

For preserving him in health and safety.

For thy miraculous preservation of us from the late Plague, in time of eminent danger.

For keeping us from drowning,  
and

and from all hurt and loss by fire.

For preserving us from Falls, Fractures of Bones, Dislocations, Hurt, or loss of any of our members, or senses.

Above all I praise thee for making me a member of thy Holy Catholick Church, and the satisfaction I enjoy therein.

For the miraculous preservation of the King, and thy wonderful Restoration of thy Church

To some degree of its wonted glory,

To a full degree of thy saving Truth.

And to a peaceable possession of our ancient Priviledges.

For the joy of thy Courts in the beauty of Holiness,

For the comforts of all our solemn Assemblies,

For an able, pious, and learned Clergy,

For a willing, obedient, and conformable Laity,

For

For the glory of our Festivals, and  
all the glorious mysteries contained,  
commemorated, and reduc'd to pra-  
ctice in them.

For our Weekly, Monthly, Quar-  
terly and yearly Fasts ; in our Fri-  
days, Eves, Embers, and Lent ;

For the excellent uses designed in  
them,

For the unspeakable benefits deri-  
ved from them,

By giving us (in holy abstinence,)  
Life to our Prayers,  
Light to our Understandings,  
Vigor to our Affections,  
Wings to our Devotions,  
Examination of our Consciences,  
Sorrow for our Sins,  
Acts of penitence for them, and  
charity against them.

I praise thee for our excellent Li-  
turgy, containing penitential Con-  
fessions,

Effectual Absolutions,  
Charitable Intercessions for all,  
Invocating thy Mercies,

Depre-

Deprecating thy Judgments,  
I praise thee for the Tears, sighs  
and groans of our Hearts, Souls and  
Spirits at our Prayers, to the delight  
of God, and the joy of Angels.

For the Musick of our Songs and  
Fraises,

For the Harmony and unity of our  
Versicles and Responsals.

For our strong, loud, powerful  
*Cries*, to importune thy mercy.

For our soft, silent dropping *Tears*  
to move thy pity.

For our Regeneration in Baptism,  
Our Renovation in the Eucharist,

Our daily growth and comfort in  
the means of Grace.

For our comforts and increase of  
grace in the Seals of Salvation.

For the Infallibility of thy Holy  
Word.

For thy Judgments denounced  
therein to keep us from sinning.

For thy saving promises to keep us  
from despairing.

For thy Righteous Laws, Glorious  
Attri-

Attributes, wonderful works, and all the ways of thy divine Providence, making our faith and dependance strong in thee.

I praise thee for the great delight of the Mosaical part of thy Word, shewing us thy Wonders, Laws and Ordinances, enrich'd with thy second Covenant, which was believ'd and depended on by all the Holy Patriarchs.

I praise thee for the Historical part of thy Word, declaring to us thy Wisdom, Power and Providence, in the Occumencal Government of thy Church and People, both under Judges and Kings; making Monarchy to succeed Aristocracy, because far exceeding it.

I praise thee for the History and Patience of *Job*,

For the Poetical part of thy Word,  
In the Melody of the *Psalms*,  
The Instructions of the *Proverbs*,  
The mirror of Vanity,  
The transporting Raptures of the  
*Canticles*, The

The melting Lamentations for our  
Sins, and thy Judgments.

I praise thee for the stupendious  
Prophetical part of thy Word, where-  
by we are filled with wonder at the  
mysteriousness of thy Prophecies, and  
raised to exultation in seeing their  
Accomplishments.

And for all those heights and  
depths, not yet revealed, but still ob-  
scure, is thy Wisdom, Power, and  
Majesty to be reverenc'd.

By which springs of Glory thou  
hast made all our fresh springs to arise  
in thee.

But if in thy Law and Prophets  
thy Gospel lay concealed, how glo-  
rious in thy Gospel, that brings us a  
Saviour, by whom thy Law is ful-  
filled, and thy Prophecies revealed?

I praise thee therefore with intense  
and fervent praises for thy glorious  
Gospel above all, which brings us the  
tidings of a Saviour, sent from Hea-  
ven to redeem and restore lost undone  
and fallen man.

I praise thee exaltedly most holy Father for my dear and blessed Saviour.

For his Miraculous Incarnation, Joyful Birth, sharp Circumcision, Glorious Epiphany, painful and concealed life till his Baptism.

I praise thee for his Prophetical Office then taken and executed, in his Sermons of Salvation, excellent precepts, gracious Promises, Miracles, Prophesies and works of mercy.

For all his hard Labours, Travels, on foot, Watchings, Tears, Fastings, Prayers, and humble life of pain and poverty for our example and encouragement therein.

For his Priestly Office in his Life-giving and all-saving death; wherein he sacrificed himself for the Sins of the whole World, and even for me, as if there had been no other.

I praise thee for his Kingly Office, manifested in his Almighty Resurrection, Triumphant Ascension, Regal Session at the right hand of God,

and his Intercession for us.

For the glorious descent of the  
Holy Ghost at *Pentecost*.

For the blessed presence, residence  
and assistance of the same spirit up-  
on thy holy Church throughout all  
Ages.

For the knowledg of an Incompre-  
hensible Trinity in an undivided u-  
nity; thy Name be blessed and prai-  
sed for evermore.

I praise thee also for the Glorious  
Acts of the Holy Apostles.

For the propagation of thy Church  
by them.

For the riches of Wisdom, and  
the sacred Mysteries that lie hid in  
their Epistles.

The Humility of their Lives,

Their courage and patience in suf-  
fering,

Their Charity in forgiving,

Their powerful declamation a-  
gainst Vice,

Their practice of Virtue,

Thy spirit of truth in all.

And

And for that Map of the Cœlestiat  
Canaan in the all-bright and glorious  
Revelation, thy name be blessed and  
praised-both now and for evermore.  
*Amen.*

I praise thee also for the successful  
Ministry of thy Word in all Ages  
since.

For the Learning of the Fathers,  
The Holiness of their Lives,  
Their zealous Devotions,  
For the Tears, Watchings and  
Prayers of all Christians,

For their patience in suffering, and  
courage manifested in the Primitive  
Times.

For thy saving truth shining more  
or less in all times.

For the excellent Preaching of thy  
Word in our times,

For the co-operation of thy Spirit  
with it,

To the awakening of our seared  
Consciences,

The melting of our hard Hearts,

To the dividing between the Soul

and Spirit, the Heart and Reins.

For the discovery of our Sins,  
The quickening of our Spirits,  
The fear of thy Judgments,  
The hope of thy Mercies,

For the Reformation of our Lives.

I praise thee also for all those who  
have benefited me by their Writings,  
Sermons, Discourses, Prayers, Books,  
Rebukes and Advices, and for all o-  
ther helps unto Heaven.

I praise thee for all thy sanctified  
afflictions, to chastise my rebellions,

For all the unkindness of Friends,  
ingratitude and contempt of enemies,

Thereby to wean me from the  
World, \*

Scowre me from my rust,  
Refine me from my dregs,  
And unite me closer unto thee.

For raising me up many comforts  
and Friends,

I neither deserved nor thought  
upon.

For giving me the grace of Peni-  
tence ;

The

The super-exalted love of a Redeemed, and the care and piety of a regenerated person.

For upholding me from falling,

For lifting me up when I was down,

For strengthening me in my weakness,

For confirming me in goodness;

For the Conversion of all Sinners,

For thy patience in waiting for their Conversion,

For thy pardon of the Penitent,

For thy Justice on the Obstinate,

For thy preventing and initiating Grace,

Thy illuminating and co-operating Grace,

Thy restraining and restoring Grace,

Thy renewing, assisting and quickening Grace,

For thy many great, strong, loud calls by thy Judgments;

For thy soft melting whispering calls in our Consciences, to turn unto thee.

For alluring us by thy Word, read and preached,

Thy Mercies and thy Judgments,  
Thy Divine Inspirations,

• The stings of our Consciences in sinning,

The humility and fear of a pardoned person,

For making Sin bitter unto us,  
The burden intollerable,

I praise thee for giving us any hunger or thirst after Righteousness.

For any power thou givest us to do good works, and for thy blessing upon those we do.

For a good and right understanding,

A ready unloosed Tongue,

A clear apprehension, and a little comprehension of divine things.

A serviceable Memory,

An obedient will at any times to thy calls.

For giving me a great love to thee, my friend in thee, mine enemy for thee.

For

For the comfort and delight thou  
givest me in my Prayers and Praises.

For the fidelity of my Friends,

The love of my Neighbours,

The good acceptance thou givest  
me with all kind of persons,

For the interest thou givest me in  
the souls of men.

For any love, care or Conscience  
that is in my servants.

For giving me a Heart to pardon  
mine enemies.

For the gratitude thou dost ena-  
ble me to pay to my Friends,

For my compassion of others, and  
theirs on me.

For giving me grace to leave the  
World a little, before I was by thy  
Judgments forced to leave it alto-  
gether.

I praise thee for all the Ministry of  
Angels :

For my Guardian Angel,

For all the faithful departed,

For thy great Graces given to  
them,

Their

Their good example given to me,  
For the Suffrages and Prayers of  
all Saints.

For my Communion with them,  
and with all those who are at Prayers  
with me now in this holy hour.

For the large capacity and extent  
of my Soul, that can be in union  
with all Ages past, present, and to  
come, worshipping, praising and a-  
doring thee.

For enabling me so to rejoice in  
thy Glories, to dilate upon thy Ex-  
cellencies, to delight in thy Service;  
so as if all our affections were united  
in one holy individual oblation of  
our Souls and Bodies unto thee. As  
if all Souls were in one, and one so  
in all, that we could never more be  
divided from thee; nor cease from  
the love and service we bear unto  
thee, nor be separated from each o-  
ther in thee.

I praise thee for preserving me  
from all perils and dangers, either by  
day or night.

For

For that portion of Health I now enjoy.

For the contentedness and thankfulness thou givest me in all estates.

For all the necessaries of this life.

Healthful dwelling, quiet, safety, plenty of food and raiment.

For all the retirements and happy opportunities thou givest me, of Reading, Praying and enjoying thee.

For assisting me to overcome (in any measure) any of those great Infirmities I am subject to by nature.

For all thy gifts of Grace and nature, infused or acquired, attain'd by study or experience in the world.

For any good use I make of them.

For all thy wonderful Mercies to me and mine, blessing us in all good things.

For thy great preservation of us in many dangerous Journeys, and deliverances out of very many great troubles, which my Soul recounteth unto thee.

— For

For all these and for all other thy  
Mercies, known or not known, man-  
ifest or secret, willingly or unwillingly  
received, I praise thee, I bless thee,  
I give thee thanks, and I desire to  
praise, bless and give thee  
thanks all the days of my life.

What am I that thou shouldest  
look upon such a dead dog as I am.

What reward shall I give unto the  
Lord, for all his benefits toward me,  
especially in that he hath spared and  
forborn me until now?

Holy, holy, holy, thou art worthy  
to receive Honour, Worship and  
Praise, now and for evermore.

*Amen.*

*A Prayer for Christmas-  
Day.*

Holy Jesus, who being infinitely higher than the Heavens, didst condescend to look on the Earth, to come down, and visit us, with the saving Presence of thine Eternal Godhead, clothed with our Manhood in the Virgins Womb ; let this miraculous grace of thine effect another miracle in me : Let it raise me by the inspiration of the Holy Ghost, and change me by a new Birth, and exalt me to a Divine and Heavenly life, that I may forsake the world, and live unto thee. O thou who didst assume thy Body and Soul for me, that we might be members of thy Body, and of thy flesh, and of thy bones ; unite me unto thee, make me sensible of thee my head, fill me with the joy of thy Nativity, and give thy self unto me,

who

who wast born for me ; that I may be thine, and my beloved - mine , for evermore.

O Eternal Glory of the Father, vail'd over with mortal flesh, remove the vail from off my heart, clarifie my understanding, and draw me near unto thee ; that I may know the mystery which was hid from Ages and Generations, but is now revealed for our Glory. Receive me to thy self, make me one with thee, and be thou more dear unto me than all the world ?

O thou who didst vouchsafe to dwell in the dark Cloysters of a Virgins womb, thou who didst vouchsafe to close thine infinity within the confines of Humane shape, and advance our Humanity to the Throne of God. Prepare the Temple of my Soul, make it bright with knowledg and wisdom, come and dwell in my understanding, take posseision of my will, reign within my heart, let thy Scepter of Righteoufness

ness be exalted over me, and become the rule of my thoughts and actions.

O reign over all the World, and let the Righteousness and true Holiness wherein thou delightest, prevail and prosper in the Earth, let the Souls be saved which thou hast redeemed. *Amen. Amen.*

*A Prayer for Easter-Day.*

Eternal Son of the eternal Father, who wast a man of sorrows, and art now the Lord of Joys, look down from Heaven thy dwelling place upon me thy Servant, who rejoice in thy glorious and blessed Resurrection. Thou hast broken the Bars of Death and Hell, for it was impossible that he that was innocent should be holden of them: Thou hast broken down the gates of the prison of the Grave, because thou hast satisfied thy Fathers Justice. He knew thy ability

L. and

and therefore he trusted thee with so great a debt. He knew thy Power, and therefore did commit so weighty an employment to thy sacred Hands. O cause me to know thee my Saviour to be the Son of God by this glorious Resurrection. Let it quicken me, and raise me up, who am dead in sins and trespasses.

Our Surety has paid the debt, and is come abroad, let all the Earth rejoice, and be glad in him. Sing O Mountains, and break forth into singing all the valleys in the World ; for our Redeemer and our Saviour hath conquered Death, Hell, and the Grave. Let the light of his Resurrection transform the World into Heaven, and turn the Wilderness into Eden, let it restore a better Paradise than the old one unto us. Let the power of his Resurrection quicken all the dead in sins, and convert all the Kingdoms upon Earth, and make them the Kingdoms of the Lord and of his Christ, wherein Truth,

Truth, and Peace, and Righteousness  
may reign for evermore.

O my Soul, thy lover and thy friend, that was killed, dead and buried, is alive ; and he is able to save unto the utmost all them that come to God through him, seeing he ever liveth to make Intercession for us. He by, and for whom the Worlds were made, loved thee to the death. O let his Love enflame thee, and turn thee all into Love ; and let the love of God which passeth all understanding possess thy Soul and Body for ever. Let the Love of Christ constrain thee to forsake iniquity ; and to esteem nothing easie, honourable or delightful, but that which is so to him. Love all that he loveth, hate all that he hateth.

O Jesus, the love and life of my Soul, be thou my sovereign Lord and Friend, my only treasure and possession ; be thou my Wisdom and my Glory, my Kingdom and my Crown, my Life and Blessedness ; be thou

all in all to me. Let thy will be my will, and thy pleasure mine. As thou camest to do the Will of thy Father, let it be my meat and drink to do thy Will, to glorifie thy Name, and finish the work which thou hast given me to do. O give me the Image of thy Soul, and let the same mind be in me that was in Christ Jesus, both towards thine Eternal Father, and towards all thy Creatures. Let me despise all the vanities which thou didst contemn, that I may enter into thy Joys, and live in Communion with thee for ever. *Amen.*

---

*A Prayer upon the Day of Pentecost.*

**O** Lord my Light, my Life and Confidence, my Love, and my only Happiness; I place my whole hope and trust in thee. I now expect from thine infinite Bounty thy Holy Spirit, which thou hast promised in thy mercy. O send out thy Light and thy Truth unto me. Thy Word is Truth, thy Spirit is Truth, thou O God art the God of Truth. Inspire me with thy Truth, and make me to know the Truth; embrace, love, live in the Truth, believe and speak the Truth; serve, obey and praise thee in Truth now and for evermore.

O blessed Jesus, all the Treasures and Joys thou gaveit us in thy Birth, all the Mercies and mysteries of thy Life, all the Benefits of thy Death and Paſſion, all the Victories.

and Joys of thy Resurrection, all the Triumphs and places thou givest us in thy Ascension, all the advantages of thy Session and Intercession are lockt up and seal'd in this promise of sending the Holy Ghost. Till he unlock and open these Treasuries to us, till he illuminate us in, and fit us for them, till he reveal and apply them to us we cannot enjoy them. O send thy Spirit then into us, and seal all thy Mercies by him upon us now and evermore *Amen.*

---

*Confession of Sin, out of  
Bishop Andrews.*

I Confess, O Lord, that I was shapen in wickedness, and in sin hath my Mother conceived me;

That I was brought forth in uncleanness,

That I am a root of bitterness,  
A wild Vine of Sodom,

A branch of the wild Olive,

A child of wrath, a vessel of dis-  
honour.

My heart is rebellious like a start-  
ing bow,

My throat an open sepulchre,  
venting folly,

My lips so polluted, that my  
tongue talketh nothing but vanity.

Mine eyes and my tongue uncir-  
cumcised.

I have a forehead of brass, and a  
neck of iron.

My hand flow to do good, and  
my

my feet swift to do evil.

I have sin'd against thee, O Lord,  
and trespassed in thy sight, not fearing thy Majesty.

My sins are in quantity large, of  
long continuance, from my Mothers  
womb; deep, heavy, like a burden,  
like lead, reaching to Heaven with  
their cry.

Many in number like the Starrs.

More than the hairs of my head,  
or the sands of the Sea, oftentimes reiter-  
ated, as a fountain casting out  
waters, till they become as a habit, as  
red as scarlet and crimson.

For I am sold under sin, I sin till  
they become natural to me, like the  
Æthiopian's skin and the Leopards  
spots.

In quality sins as strong as cords  
and cart-ropes, gaining nothing ther-  
by,

For a handful of Barley and a lit-  
tle Bread,

Committing sin with greediness,  
sin upon sin, with impudence, not be-  
ing

ing ashamed, knowing it to be sin.

Giving offence thereby, unthank-  
fully like the dog to the vomit.

Like the Sow to the mire.

Therefore, O Lord, because thou  
art just, and thy Judgments true.

I do (or may) reap the fruit of  
my foolishness ;

For what fruit have I in those  
things whereof I am now ashamed.

My days are consumed in vanity,  
and my years in the bitterness of my  
Soul, and now there is no health in  
me, because of thy displeasure, nor  
any rest by reason of my sin.

My Heart trembleth also for fear  
of thee, and I am afraid of thy Judg-  
ments.

I feel bitterness beyond the bitter-  
ness of death, for ever forsaking  
thee, or being forsaken by thee.

Wo unto me rebellious wretch for  
so doing, by which I become so vile,  
I loath and abhor my self.

I have roar'd for the very dis-  
quietnes of my heart.

And

And what shall I now say, or how  
shall I open my mouth ?

What shall I answer, seeing I have  
done these things ?

Miserable man that I am, who shall  
deliver me from the body of this death ?

When I have not what I can far-  
ther say or do, this only remaineth,  
this is my last refuge, that I direct  
mine eyes unto thee.

Out of the deep have I cried unto  
thee, O Lord, Lord hear my  
voice.

If thou Lord shouldst be extream  
to mark what is done amiss, who may  
abide it.

Enter not into Judgment with thy  
servant, for in thy sight shall no man  
living be justified.

Wherefore, O Lord, I appeal from  
thee unto thee,

From thee a just Judg, to thee a  
merciful Father.

From the Throne of thy Justice to  
the seat of thy Mercy.

O Lord be pleased to admit of this  
appeal,

appeal, if thou do not, I perish, and carest thou not that I perish, who wouldst have all to be saved, and none to perish ?

I am thine, O save me.

Despise not the works of thine own hands, who hatest nothing that thou haft made.

I am thy servant, the Son of thine handmaid.

I am called by thy name, I am the price of thy Blood.

O spare thy workmanship, spare thy child.

Thy name, the price of thy Son's Blood ;

But I am a sinner, and God bear-  
eth with sinners, be pleased to bear with me and remember of what I am made.

Remember that I am but dust,

Frail flesh, light wind, loose dust,  
and wilt not thou, O Lord, break a leaf driven to and fro by the wind,  
wilt thou pursue dry stubble.

Behold, O Lord, though I have sinned, I humble my self before thee.

Spare

Spare the humble and contrite,

*David* spared *Shimei* that railed on him, and *David* was a man after thine own heart, therefore do thou spare me.

*Abbas* forgave the King of *Affyria* his offences upon his humiliation.

Was there ever King of *Israel* so merciful as thou art?

Thou therefore, whose very nature is to have mercy, have mercy upon me, spare me and be not angry with thy servant for ever, but for the sake of Jesus Christ, turn away thy wrath from me, and be reconciled to me.

Accept the sacrifice of a contrite heart, and grieved Soul, a wounded spirit, a troubled conscience, pity me and spare me, though I have so grievously sin'd against thee.

It hath ever been thy practice to be merciful,

They trusted and were not confounded.

Thy Mercies have been ever of old,

When

When I look at the Generations of old, I see never any trusted in thee and was confounded, and thou never didst despise those that called upon thee.

Remember thy word unto thy servant in which thou hast caused me to hope.

Thou hast blessed the man that trusteth in thee, my whole trust is in thee, let me never be confounded.

Thy Mercies, O Lord, are comfortable better than life, many, plentiful, and tender, superabundant, wonderful and infinite, preventing us, following us, compassing us, pardoning iniquity, transgression and

n.

Thou art the Father of Mercies.

Thou sparkest when we deserve punishment, and in thy wrath thinking upon mercy,

Gently correcting in the midst of wrath, remebering mercy.

It being of thy mercy, that we are not consumed.

O how dost thou wait, to have mercy upon us ! with thee is plenteous Redemption.

And thy mercy and thy pardon extendeth not only to small sins and sinners, but those that are great ;

Such as *Peter* who forswore thee ;

Such as *Paul* who blasphemed thee ;

To the Thief on the Cross ;

To the Adulteress *Mary Magdalene* ;

To *David* and to *Manasseh*.

Thou biddest those that have plaid the Harlot with many Lovers, return unto thee.

And all those are recapitulated and summed up by thy holy Spirit, for comfort and assurance of thy mercy to us also in Jesus Christ.

In whom thou hast given us great and precious promises, and in whom all the promises of God are Yea and Amen.

Therefore Jesus thou Son of *David* have mercy upon me.

And by thy name Jesus be a Saviour to me.

Lord,

Lord, do not so remember my sins,  
as to forget thine own Name,  
But hear me, forgive me, intercede  
for me.

O reconcile thy Father to me; say  
unto my Soul, I am thy Salvation.

Where sin hath abounded, let  
Grace superabound.

God hath concluded all under sin,  
that he might have mercy upon all.

O blessed Lord, thy Son my Sa-  
viour Christ once suffered for sin,  
the just for the unjust; he came not  
to call the righteous, but sinners to  
repentance.

He bids all that labour and are  
heavy laden, come unto him, and  
therefore, most holy God, blessed  
Jesus receive me, have mercy on  
me,

Justifie me freely,  
Sanctifie me effectually,  
Cleanse me thorowly,

Receive me graciously into the  
arms of thy protection and unspeak-  
able mercy, and secure me from all  
mine Enemies, visible and invisible.

*Deprecations out of Bishop Andrews.*

**O** Lord, rebuke me not in thy wrath.

Cast me not off for ever.

Cast me not away from thy presence.

Hide not thy face from me.

Forsake me not, put me not to shame, O turn away reproach.

Let not mine enemies triumph over me.

Deliver me not over to their will, preserve my life from them.

Deliver me, O Lord, from hardness of heart, from impenitence.

From grossness, dulness and deadness of spirit.

From all impudence, or over bold confidence.

From a fear'd conscience, and a dull reprobate mind.

From the sin unto death, the sin against

against the Holy Ghost.

From all superfluity of naughtiness.

The weight of sin, the lusts of the eyes, and pride of life.

From all wicked and vain desires, hurtful,

Vain, unprofitable, foolish and sinful thoughts.

From desire of vain glory, or enduring it.

From lying lips and a deceitful heart or tongue.

From hands stretched out to covetousness.

From feet swift to do evil, from eyes or ears,

Open to vanity or destruction.

From errors or blindness of judgment, inconstancy of mind, sinful words and actions, envy, hatred, rancour, malice, and revenge,

Good Lord, deliver and preserve me for ever.

Root out of me all prophaneness and superstition, pride and indecency,

Anger and contention, swearing,  
cursing,

Violent passion, inordinate affection,

And cleanse me from all my corruption, deceit, fraud, lying, slandering, envy and malice.

Take from me all gluttony and intemperance.

Give to me the virtue of Abstinence and Temperance.

Take from me the spirit of uncleanness,

Give to me the love of chastity,

Take from me all love and desire to this vain world,

Give to me the love and desire of Heaven,

Take from me all perturbation of mind,

Give to me a contented mind,

Take from me the heat and violence of anger,

Give to me the spirit of meekness and true humility,

Take from me all immoderate care of this life,

Give

Give to me the constant care of  
eternal life,

Give to me all spiritual joy,

Take from me all sinful joy,

Take from me all haughtiness of  
mind,

Give to me compunction of heart  
humility.

Good Lord deliver me.

In all my prayers hear me,

In all my thinkings, speaking, and  
writings,

Inspire, instruct, and direct me,

In all my infirmities, pity and help  
me,

Out of all temptations deliver me,

From all falls, fractures of bones,

Dislocations, noisom and grievous  
diseases,

Good Lord deliver me.

From all dangers of Fire and Water.

From thy wrath and everlasting  
damnation,

Good Lord deliver us.

And let thy grace, mercy and bles-  
sing be now and evermore upon us.

*Intercessions for all Mankind.*

**I** Beseech thee, O Lord, for the Conversion of Turks, Jews, and Heathens to the Truth.

For all Christians,

That they may be strengthened that stand,

That they may be converted that are in error;

For the Churches throughout the world;

That they may be united in Religion;

For our Church, that whatsoever is amiss in it may be amended.

For the Kings Majesty and his prosperity;

For all Christian Kingdoms;

For ours and each part of it;

That it may flourish in peace;

For the Clergy, that they may teach and live well.

For

For wisdom in the Council,  
 Integrity in the Judges,  
 Strength in our Armies,  
 Discretion in the Magistrates,  
 Obedience in the People.

The prosperity and good success of  
 Merchants, Husbandmen, Artificers  
 and Tradesmen, that they may live  
 carefully and honestly in their Voca-  
 tions.

For the prosperous education of  
 Youth in our Universities and Schools,  
 and other parts of the Kingdom.

For our Parents, Kindred, Friends,  
 Benefactors and Neighbours.

For those of whom we have the  
 charge committed to us, either in  
 Church, Commonwealth or Families.

For our enemies, especially those  
 that hate us without cause; that God  
 would convert them.

For those that commend them-  
 selves to our prayers; and those  
 whose affairs and troubles will not  
 suffer them to pray as they ought.

For those who are in affliction of  
 body or mind; In

In danger or want ; in prison or condemned to death.

For those that excell in qualities of mind, in strength of body, in abundance of wealth,

That they exalt not themselves above their Brethren, but do good with their gifts and advantages.

For those which undertake any notable action, which may redound

To the Glory of God,  
The Peace of the Church,  
The Honour of the Kingdom.

---

*A Christians Dedication of himself unto God.*

I That am a wretched sinner, here personally appearing, and prostrate before the presence of the everlasting God, having in remembrance the exceeding mercy of his great goodness towards me, whom he hath created of nothing, preserved, sustained and loved when I was most unworthy of any thing, whom he hath of his incomprehensible clemency so often invited to repent; and whose conversion and amendment he hath so patiently expected; as also having in memory, that at the day of my Baptism, Christning, I was so happily and holily vowed and dedicated unto my God to be his child, and to live in his continual service, grieve that contrary to the profession then made in my name, I have often displeased his Glorious Majesty.

I have so many and sundry ways so execrably and detestably violated my Vows, profaned my sacred promises, and employed my soul to the service of the world, the flesh and the devil, that I have thereby despised the graces, and contemned the goodness of Gods Divine Majesty, and deserved everlasting perdition; but now at length recalling my self, and in all lowly devotion and devout obedience, here casting my Soul and Body prostrate before the dreadful Throne of his Justice, I acknowledg and confess, and I yield my self a most miserable wretched sinner, guilty of that Death and Passion which Christ once suffer'd for me upon the tormenting Cross. But turning my self to the Throne of his infinite Mercy, and with all my might from the very bowels of my heart, detesting the iniquities of my fore-passed life; I most humbly beg and crave pardon for the same with an entire absolution from all my sins, even for the

the precious Death and Passions  
sake of my Lord and Saviour ; upon  
whom as upon the only foundation  
of my hope I repose all my confi-  
dence, and unto whom I promise  
and confirm again, I vow and so-  
lemnly renew the sacred profession  
of loyal service and fidelity which  
was made in my name, and in my  
behalf unto him in my holy Baptism,  
renouncing unfeignedly the vanities  
of this wicked world, the lusts of my  
sinful flesh, and the suggestions of  
the Devil ; and converting my self  
to my most gracious and most mer-  
ciful God, I desire, deliberate, pur-  
pose and fully resolve to honour him,  
serve him, love him, and obey him,  
now and for ever hereafter, giving  
and dedicating to him for this end,  
the powers of my Soul, the affecti-  
ons of my Heart, and the faculties of  
my Body, to be his faithful, loyal and  
obedient servant for ever, without  
unsaying, revoking or repenting me  
of this my holy and sacred pro-

mise or any part thereof. And I most humbly beseech Almighty God the Father, Son and Holy Ghost, to confirm me in this constant resolution and to accept of this my broken and contrite Heart, which he hath promised not to despise, entirely desiring his fatherly goodness that as he hath given me a will to purpose, so he would give me strength and grace to perform all holy actions, through Jesus Christ.

---

*A Prayer for acceptation of acts  
of Humiliation or Abstinence  
on Fasting-Days.*

Lord Jesus, who both by thy Word, and thine own example, hast taught us to deny our selves, and by thy Apostle hast councell'd us to judg our selves, that we be not judged of the Lord. I offer unto thee this act of Abstinence, not out of a proud conceit of satisfying thy justice by it for the least sin, or meriting any the least favour at thy hand; but in a pure acknowledgment that through my manifold sins, I am unworthy of so liberal an use of thy good Creatures, and even of the necessary sustenance of life; in an holy revenge upon my self for former excesses, through heedlessness, or wanton appetites; in an humble desire of bringing forth some fruits worthy of repentance; as also in ho-

nour of and conformity to thy hunger and thirst, abstinence and austerity, voluntarily undergone by thee, to expiate the errors of our excesses. Beseeching thee graciously to accept of me and mine, as thou usest to do to those that love thy name, and fear thy wrath, and are displeased at themselves, for having displeased thee, and that judg themselves to prevent being judged of thee. Purge and purifie our humiliations and abstinencies, from all hypocrisy, vain-glory, and self-pleasing, and offer it to thy holy Father in the Union, and through the merits of thy holy Abstinences, for the averting of thy Judgments, and for procuring of thy grace and favour (for my self and others) to the beating down of the body, and the bringing of it into subjection, to the crucifying of the flesh with the affections and lusts, for the disposing of my Soul to the more free influences of thy Divine Grace, to fit me for Prayer, Meditation,

tation, and all other Blessings where-  
with thou usest to crown the worth-  
less service of thy poor Creatures,in-  
finitely beyond their deserts, in such  
sort as shall seem good to thee, and  
be expedient for us, to thy Glory,  
and to the Glory of the Father, and  
the Holy Ghost, Three persons and  
one God,world without end.

---

N 3

*Eve*

*Evening Thoughts and Exercises  
to Bedward.*

The A D V I C E.

**D**O not dare to go to Bed in such a state, with such a conscience, in which you do not dare to die. For who can tell whether this night your Soul may not be required of you. Having retired therefore, and set God before you, and your self before God, stir up your self to an act of self-examination thus, or to this purpose.

The MEDITATION.

**S**EE O my Soul; the day is past; the time of working is over, the night is come and invites us to rest, our life is one day shorter than it was in the Morning, and what if it be our last?

Our gracious Lord has given us this.

this day to serve him, and what service have we done him, to work out our Salvation in, and what have we done towards it? How have we spent this day, how has it past, from our down-lying to our uprising, to the first hour, the third, the sixth, the ninth, to the Evening, to this hour, where was each hour spent, and with whom; and in what employment?

2. What were the considerable passages of each hour, what was done by us, what devotions, businesses, recreations?

Have we ordered our Conversations aright to Godward in the exercises of Religion, Prayer, spiritual reading of this Book, or other good Books of Devotion, looking up to his hand in all things that befell us, both the good and the evil; directing all our doings to his Glory?

To our selves in the exercises of prudence, ordering all our affairs wisely; of Temperance, moderating our

our selves, Actions, Appetites, Affections; of Courage, both doing the good we had the power and opportunity to do, notwithstanding the difficulty or danger; and suffering the evil that befell us, bearing afflictions, pains, losses, injuries with patience, and (as much as may be) with cheerfulness.

To others in the common exercises of Respects, Justice, Charity, in our proper duties according to the special obligations of our Relations, Callings, Offices, &c.

How have our thoughts been busied about wholsom good things, or vain, impertinent, sinful, dwelling upon such with delight? Our Affections, have they been set on things above, or altogether on things of the Earth? Our Senses, how have they been disciplin'd, or have they been loose or wanton, wandring, especially our Eyes? Our Words, have they been few, discreet, gracious; or have they been light, vain, offensive, boast-

boasting, censuring? And our doings, of what worth in themselves, or benefit to others; or have they been of little worth in themselves, or small benefit to others? Our carriage, how grave, harmless, affable, obliging, patient, or otherwise?

How have we kept our Rule, our Hours, our Measures; have we done all we were to do to day; our daily tasks, our accustomed devotions, our proper businesses, have we not exceeded (for there is the danger) in our Refections and Recreations; have we done every thing as we ought? Have willing distractions, and careless indevotions stoln in upon us? Our busines was it begun with that purity of intention, carried on with that diligence and industry, and with that constancy and unweariedness that was fitting, till brought to an end? our Refections and Recreations, were they used with that sobriety as was meet, and broken off with cheerfulness, to go fresh.

fresh to our Masters service again ?

3. Were all things done in their due and set time ; or did we fail, (otherwise than for necessity or charity) out of inconstancy in good things, or tediousness of our proper business.

4. Lastly, have we done what we might have done, by the means afforded us, by the opportunities offer'd us, such hints given, such impulsions moving, such occasions inviting ? Or have we done contrary, have we fail'd in any one kind, or more, in our duty or manner of doing it, by omission not doing what we ought ? And how often and how deeply, and why did we so ?

Then sum up readily what comes to mind in every kind with ordinary intention of mind, and without study ; such hath been our Lords blessings, such his provisions for us ; such his scourges (if any) such temptations to prove our faithfulness, and for return of service, thus and thus have

we

we done, no better, in answer to all his love and care for us :

All his talents, helps, means, opportunities, impulsions, restraints upon us, and these our rebellions (if any gross sin) these failings, (that we know of) and for our secret sins, who can tell how oft he offendeth, and worse than thus we had done, had not he upholden us with his hands, prevented, supported, restrained us by his grace. Lord, I know I have done amiss, I have done evil in thy sight, thou alone knowest how much, how evil.

Thou seest my Soul wherein thy discharge lies, in a peace-offering of Praise, a sin-offering of sorrow and contrition for offences committed, with a promise of better obedience : These make up the Evening Sacrifice, and with these prepare to meet thy God.

*A Prayer against Afflictions.*

**H**eavenly Father, seeing thou art willing so to have it, let the cup of thy wrath and displeasure pass from us, and let the cup of thy blessing be ever amongst us, expose us not good Father to those bloody and grievous conflicts with the powers of Hell and darkness, which thy Son sustained for us; Oh lay no more upon us than thou shalt give us strength and patience through him and for him, to undergo and vanquish, Make us to triumph as conquerors in this victory over Hell and Satan, over all the power of the enemy. *Amen.*

*A Brief Soliloquy by way of  
Admonition.*

Forasmuch as the violence of sickness which ordinarily goes before death, hinders us often from applying our selves in due manner to God in our last duties, suitable to that estate; to prevent such hinderances it will be to very good purpose, O my Soul, to make choice of some solemn time of *Retirement*, every year, if not every week, or day to do such duties in, before-hand, which then we should, but cannot so well perform.

O

An

*An Exercise Preparative to a  
good Death, consisting of se-  
veral Acts of Piety.*

*VIZ.*

I. *Submission to the sentence of  
Death.*

II. *Thanksgiving for all benefits  
of the life past.*

III. *Confession of our Sins.*

IV. *A Prayer to die to Sin.*

V. *A Petition for the Virtues of  
the dying Jesus, with special recom-  
mendation of those of our charge to  
Gods grace and blessing, and of our  
own spirits into the hand of God.*

I.

*A Submission to the Sentence of  
Death.*

**O** Lord my God in most pro-  
found humility of Soul and  
Body, I cast my self at the feet of  
thy

thy Divine Majesty, adoring thee as my Sovereign Judg, who hast pronounc'd against me and all sinners (in the first man that sinned) the sentence of death, saying, *Dust thou art, and to dust thou shalt return.* In homage of thy Divine Justice, I submit from my Soul to the sentence then pronounced against me, acknowledging it most just and due to me both for that, and infinite other sins of mine, that I have since committed against thee.

As also in homage of the bloody and shameful death of thy Son Jesus Christ, who after that he had suffer'd unspeakable sorrows of his soul in his Agony and bloody sweat offer'd up himself a Sacrifice for mine, and the sins of the whole World. I resign my self wholly to thy Will touching my death, at least I desire so to do, for the time and place, and manner, and all circumstances, that all be according to the high pleasure of thy holy Will. If

O 2 thou

thou hast ordained that I die a painful death and even a shameful death; or that I should be forsaken, and cast off by all humane succours, so my God be ever with me, I submit. If I should be void of reason or sense by the extremity of my disease, so as to fall into any idle, or even evil words, any thing against the Catholick Faith, thy house, or the purity of the Christian profession, I yield my self a living sacrifice to thee, to do and to be done with as it shall please thee.

Only I make this protestation, that I abhor from my soul, and renounce, and hereby revoke all or any such words as may be offensive to Christian ears as none of mine, humbly begging this my protestation may be entred in thy Book, resolved and ready by thy grace (if thou shouldest call me) to die for the honour of thy name, of the Christian Catholick faith and religion, to thy glory and the eternal salvation of my poor soul, - through

through Jesus Christ our Lord,  
Amen.

## I I.

*Having accepted the sentence of Death,  
the first thing we are to do is to prepare for an holy Death, to be thankful to God for all the benefits of this life.*

**G**racious God, the fountain of all goodness and all Graces, out of the storehouse of whose all-sufficiency, Angels and Men, and all Creatures have received all the good that is in them, that they have, and that they can do. I bless and adore thy sacred Majesty for all thy goodness to all, and especially to me and mine, for all thy blessings of my being and well-being, from the first hour of my conception to this day; from the womb and from the breasts, to my riper years, to my age of full strength (to my gray hairs) for all thy

sings in the Ordinances of Nature and Grace, and for the hopes of glory ; for all the Blessings of my Creation, Redemption, Preservation, for all the good things thou hast bestowed upon me, and all the evil thou hast saved me from, or kept from me, bodily or ghostly, for the abundant supply of all my necessities of body and soul ; for all my worldly comforts and ghostly comforts, for all thy mercies in forgiving my infinite transgressions ; for all thy patience in bearing with my follies, and for thy long-suffering in my errors and strayings, expecting my return, and for all thy goodness in receiving thy child, thy prodigal Child so graciously ; for all the gitts of grace, for thy holy Spirit, and for all the means of Grace, and for the good use of it and them.

For all the good thou hast done me by thy self or others, Angels and Men, the Ministers of thy providence to me, for the good of my soul and body ;

body ; and for all the good thou hast wrought in me, and for giving me grace and strength in the discharge of my duty to thee and my neighbour ; for all and every of thy blessings in every kind which are infinite for number, and for worth invaluable, and every way unspeakable, whatsoever from thy bounteous hand I have received, I thankfully return my heart and soul in a most grateful acknowledgment of thy infinite Bounty, and my unworthiness, with the tribute of all possible love, honour and praise; beseeching thee to the vast heap of all thy unspeakable blessings to add this one more of a thankful heart, that with joyful lips, and a glad heart, I may praise and bless thee, all the days of my life, whilst I have any being here, and in the land of the living, in Heaven hereafter everlastingly.

*Amen.*

## III.

*After Thanksgiving for all Benefits it will do well to make a confession, and beg pardon for all our sins, and to do it, as if it were to be our last.*

**L**ord God who didst make me for nothing else but to serve thee, and love thee, who art most worthy of all love and service, and to whom I have infinite obligations so to do. With shame and blushing I confess I have not loved nor served thee as I ought ; nay I have dishonour'd thee, and offended thee as I ought not ; doing what thou hast forbidden, and not doing what thou hast commanded. In my thoughts, in my words, in my actions, by all the senses of my body, and all the powers of my soul, and all the Creatures which thou hast given to serve me in thy service, transgressing thy Commandments infinite

nite ways by numberless Transgressions. O my sins, my many sins, my grievous sins, my ingratitudes, my unfaithfulness! O that my soul were all sorrow, my heart full of Contrition, my eyes of Tears, (and if it might be tears of blood) to blot out my offences against a God so glorious, so gracious; whom having all the reason in the world to love, honour and to please, I have so little loved, so much dishonour'd and offended; if all the torments and martyrdoms in the world, all the violent and voluntary sufferings, that such a wretch could endure, were sufficient to expiate my faults, sure I would (at least I should) undergo them, to make amends for my Injuries against my God, my dear God. But alas they cannot repair the least injury, nor satisfie for the least of my offences. But this is my comfort, thy Son my Saviour hath done it for me; he hath honoured and pleased thee in all holy obedience, in all his

his thoughts, words and actions, by all his senses, the powers of his soul, and members of his body, and by all the Creatures of the world he made use of, yielding exact obedience to thy holy will for me, and by the sorrows and sufferings of his soul and body made full satisfaction for all my sins.

Him therefore I offer up to thee, and all that he hath done and suffer'd for me, that as thou hast promised, I may be accepted to pardon, grace, and favour, through him in whom thou canst not but be well pleased. Holy Father, look upon thy Son, thy beloved Son, and pardon thy ungracious servant.

Lord, set thy sorrows and sufferings between my Sins and thy Fathers wrath, that his justice being satisfied I may be received to mercy; and as to God, so to all Men and Angels, and all Creatures whom I have injured; do thou satisfie all my injuries and offences, that none of them

them come in against me to accuse  
me at that day, but that I may have  
a clear and full acquittance through  
thy blood, O my dear Redeemer,  
whereby thou hast fully purchased  
me, that I may be wholly thine.

**Amen.** I beseech you all  
of you to plot you to hell  
and you will find  
but little comfort in it  
for you will be in it  
for ever and ever.

In this life wherein we are  
all men sinners we ought to be  
humble before God.

I am a sinner, I am a sinner,  
and I am a sinner all the day  
that I live. But you are free from  
all sin and are in the state  
of salvation.

And I beseech you all  
of you to be in the state  
of salvation and to be  
in the state of salvation.

#### IV. A

## I V.

*A Prayer to die to Sin.*

Lord Jesus Christ, who didst die for me, to the end I should no longer live to my self, but unto thee who diedst for me, and that so I might reckon my self dead indeed unto sin, but alive unto God in righteousness and true holiness; mortifie in me wholly the life of sin, and of the old *Adam*, that all my sins, and even the affections and lusts thereof may die before me; that I may be perfectly dead to the world, and to my self, and to all things else, but thee. Mortifie in such a manner, my eyes, mine ears, my tongue, my hands, my feet, my heart, and every member of my body, and all the powers of my Soul, that I may no more see, hear, or speak, or do, or walk, or think, or wish, or make any use of any Member of my

my body, or faculty of my Soul, to the service of sin, but only to the service of thee my Saviour, so I may retain no other thoughts, affections, dispositions, and resolutions, such as are conformable to thy will and thy life; that having finished my course, and the business thou hast set thy servant in this world to perform, when death comes it find me not unprepared, but that I may receive and welcome it as my summons to a better life, where there is no sin, nor temptation, nor misery, nor want, nor pains, nor death, but bliss and happiness, and joy and fulness of pleasure, and life for evermore. *Amen.*

## V.

*A Petition for the Virtues of the  
Dying Jesus.*

Lord Jesus, teach me when the time of my dissolution shall come, to depart this life as thou didst, with the like holy affections and dispositions of soul that thou hadst; that I may loose hold not only of my sins, and all that is sinful, but even of all that is in the world, the chiefest of the allowed comforts of it (my dearest Friends) and even my self to be ready at thy call as thou wast at thy Fathers. Teach me as thou didst earnestly to commend to thy Father the care of the Catholick Church, and especially of this of *England* my dear Mother, to keep her in unity and purity to the end. Teach me then (and even now and till then) to give good spiritual counsels and instructions to those about me, as thou didst to

to thy followers. Teach me from my heart to pardon all mine enemies, as thou didst thine ; and to pity and pray for them ; with all other high and holy lessons of the Cross ; of submission to the hand of God, his heavy hand ; of patience in pains of body, and sorrows and heaviness in soul ; contempt of the world, obedience to the death, and all other those virtues which in the last act of thy life thou didst in a most eminent manner practise in thy self, leaving the pattern for an example to all, and to me in particular, that I might practise them in my last Act, and leave them as a Legacy to all mine. Particularly teach me the art of true love to, and of a right care for, all mine, that I leave behind me ; that as thou didst commend thy blessed Mother to the care of thy beloved Disciple, so may I all my nearest Relations, my ~~-----~~ my Friends ; to such as St. *John* was (if such be to be had) beloved of God and faithful in the

trust ; that they may be so carefully instructed and bred up in piety and virtue, as to live in holiness and righteousness all their days, that when they come to depart this world (as I am now a doing) we may meet and enjoy one another in thee, in bliss everlasting. But if no such there be, to whose hands I may leave them (or if there be, there is none to thee) I consign them over unto thee, the only friend of the friendless, that thou conducting them, either by thy self, or by the Ministry of such faithful friends of their Souls as thou shalt raise them, they may so pass with innocency through the things temporal, that finally they lose not the things eternal. And that I may not be ingrateful to all other my Benefactors whom thou hast used, as thy instruments to convey thy Blessings Spiritual and Temporal to me, for what I can make no return to them of, I earnestly recommend them to thee, to the riches of thy bounty

\* and

and mercy to reward them sevenfold into their bosom, humbly beseeching, that they may find mercy in that day, and abundant recompence in the day of recompence, for all the good they have done to me in thy name and for thy sake. *Amen.*

And now my God, and my all, as having nothing in the world left me but my self, (my sins I have renounced, and all my affections to them as none of mine), and the dearest pledges of my love, which I have past over to thee, as no longer mine but thine), I cast off from me all the care of my self, and cast all the care of me upon thee; put off this earthly tabernacle of flesh, when, and as it pleaseth thee, and return it to its ancient dust, and commend my Spirit (deliver'd from this burden of flesh) by the Ministry of thy holy Angels to be presented to thy Father (as pure and spotless as thy Divine Blood can make it) that among

those he hath given thee (according as thou hast prayed and thy Father granted) it may ever be where thou art. And now what have I to do, having taken leave of earth, and sent my thoughts and desires, and hopes, (and in them my soul) to Heaven, but to languish, and call, and cry, and not to cease, till I breath out my soul into thy hands. *Come Lord Jesus, come quickly.* Amen and Amen.

---

*Dens*

**D**eus vite meæ quam vane  
 consumpta sunt, quam in-  
 fructuose elapsa sunt tempora  
 mea, quæ dedisti mihi, ut face-  
 rem voluntatem tuam in eis, &  
 non feci! quanti Anni, quot  
 Dies, quot Horæ perierunt apud  
 me, in quibus sine fructu vixi co-  
 ram te! Quomodo subsistam, quo-  
 modo levare potero oculos meos  
 in faciem tuam, in illo magno  
 examine tuo, si omnia peccata  
 mea, vel tempora mea & fru-  
 ctus requisiveris singulorum? Patientissime pater, non fiat hoc,  
 sed sint in oblivione coram te.  
 Et quæ perdidisti tempora (heu  
 multa sunt nimis) & si quæ te  
 juvante utiliter servavi, quorum  
 O domine numerus brevis est, in

*memoria æterna fac permanere.  
Fiat amande Pater saltem hoc  
residuum temporis mei fructuoso-  
sum, & sanctificatum in Gratia  
tua, ut in diebus Æternitatis in-  
veniat locum & computabile sit  
ante te. Amen.*

---

**F I N I S.**

---





Printed for Jonathan Edwin in Ludgate Street.

3408.a

DAILY *k*  
DEVOTIONS,

Consisting of { Thanksgivings,  
Confessions, and  
Prayers.

*In Two Parts.*

For the Benefit of the more  
Devout, and the assistance  
of weaker Christians.

---

*By an Humble Penitent.*

---



---

LONDON,

Printed by *A. Maxwell*, for *Jon-  
athan Edwin*, at the *Three Roses*  
in *Ludgate-street*, 1673.

28 MR 59

## The Preface to the READER.

The following Meditations, Praises, Prayers, and Confessions, were the Devotions of a learned and pious Christian, humbly offered up, in due order, to the Divine Majesty, as their nature, and the time to which they were fitted, required. being very Rational, Comprehensive and Emphatical, are offered now to the

A 3 most

## The Preface.

most sacred Consideration  
and practice of all those  
holy and humble Votaries  
that may in any sort be as-  
sisted by, or delighted in the  
same. In the Meditations,  
suggested to the Readers  
use, as he is going to Church  
sitting there, and coming  
thence, the best and most  
opposite Reflections and  
Resentments of holy Da-  
vid, that Royal Pattern,  
which God himself hath  
set

## The Preface.

set before our Eyes, are so collected and digested, that they may easily pass into the apprehensions and affections of the Peruser. The Praises contain the great and manifold effects of Gods goodness, the Demonstrations of his Love, the causes of our Joy, and the Incentives that feed and enflame our Love and Gratitude. The Prayers for the third, fixt, and ninth hour,

## The Preface.

hour, are every day to be  
used, in memory of our Sa-  
viors Passion, for the more  
effectual application of the  
merits of his bitter Death,  
& the more lively exercise  
of our Faith therein, as wel  
as for our daily Communi-  
on with him, in the sight  
and sense of all his love &  
sufferings on the Cross for  
us, after the manner of the  
ancient Christians, in the  
best, most pure, Primitive  
Times.

## The Preface

Times. The residue are Devotions adapted, some to the use of Sinners, for the bewailing of their sins at all times; others for the use of Christians in our most eminent Fastes and Festivals; and some by way of Reparation for Death; that meditating upon it, & wisely fitting our selves for it here, it may be a blessed change unto us, and bring us to the life of Eternal Glory

## The Preface.

Glory hereafter. I shall not speak more in praise of the Devotions, (which several learned and holy men have seen, and approved) but leave them to the experience of all the intelligent and pious that shall use them, praying for a Blessing upon their Exercises in the same.

28 MR 59

The

# The Contents.

1. *Devotions and Meditations to be us'd as we go to Church.*
2. *Devotions in the Church.*
3. *After Church.*
4. *Devotion comprising all our Duties.*
5. *A Paraphrase upon the Objective Hymn of Praise.*
6. *Thanksgivings for all persons and times.*
7. *An Hymn to Jesus wherein the Soul may expatiate it self with delight in him.*
8. *A Prayer to the Holy Ghost out of St. Augustine.*
9. *A Prayer for the Sixth hour.*
10. *A Prayer for the Ninth hour.*
11. *Additional Devotions for the Evening.*
12. *A Prayer for Lent.*
13. *Daily Thanksgiving.*
14. *A Prayer for Christmas-day.*
15. *A Prayer for Easter-day.*
16. *A confession of sin out of Bishop Andrews.*
17. *De-*

## The Contents.

17. *Depections of Bishop Andrews.*
18. *Intercessions for all Mankind.*
19. *A Christian Dedication (of himself) unto God.*
20. *A Prayer for acceptation of Acts of Humiliation or abstinence on fasting-days.*
21. *Evening thoughts and exercises to Bedward. The Advice.*
22. *A Prayer against Afflictions.*
23. *An Exercise preparative to a good death, consisting of several Acts of Piety.*
1. *A brief Soliloquy by way of Admiration.*
2. *Submission to the sentence of death.*
3. *Thanksgiving for all benefits of your life past.*
4. *Confession of our sins.*
5. *A Prayer to die to sin.*
6. *A petition for the virtues of the dying Jesus.*

23 MR 55

Devotions



*Devotions and Meditations to  
be used as we go to Church.*

**I** Was glad when they said unto me, let us go to the House of the Lord.

Our feet stand within thy gates,  
O Jerusalem.

Jerusalem is built as a City that is compact together.

Whither the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks unto the name of the Lord.

For there are set Thrones of Judgment, the Thrones of the House of David.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy Palaces.

B

For

For my Brethren and Companions sake, I will now say peace be within thee.

Because of the House of the Lord our God I will seek thy good.

*Glory be to the Father, &c.*

O how amiable are thy Tabernacles, O Lord of Hosts !

My soul longeth, yea even fainteth for the Courts of the Lord : my heart and my flesh crieth out for the living God.

Blessed are they that dwell in thy House, they will be still praising thee.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord of Hosts hear my praycr, give ear O God of Jacob.

For a day in thy Courts is better than a thousand : I had rather be a door-keeper in the House of my God, than to dwell in the tents of wickedness.

For the Lord God is a Sun and Shield

Shield, the Lord will give Grace and Glory, and no good thing will he with-hold from him that walketh uprightly.

O Lord God of Hosts, blessed is the man that trusteth in thee.

*Glory be to the Father, &c.*

Praise waiteth for thee in Zion, and to thee shall the vow be performed in Jerusalem.

O thou that hearest prayer, unto thee shall all flesh come.

Blessed is the man whom thou chusest and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodness of thy House, even of thy holy Temple.

The Lord loveth the Gates of Zion, more than all the dwellings of Jacob.

Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple.

Lead me, O Lord, in thy righteousness, make thy way strait before my face.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life ; to behold the beauty of the Lord, and to enquire in his Temple.

I will wash mine hands in innocency, so will I compass thine Altar about.

Lord, I have loved the habitation of thy House, and the place where thine honour dwelleth.

Thou art my my hiding place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance.

O Lord instruct me in the way that I should go, guide me with thine eye.

I will wait for thy loving kindness in the midst of thine holy Temple.

O send out thy Light and thy Truth ; let them lead me, and bring me to thy holy Hill, and to thy Tabernacles.

Then will I go unto the Altar of God, unto God my exceeding joy :

I will praise thee O God, my God.

As the Hart panteth after the water-brooks, so panteth my soul after thee O God.

My soul thirsteth for God, yea even for the living God.

When shall I come and appear before God?

My heart is fixed, O God, my heart is fixed : I will sing and give praise.

Truly my soul waiteth upon God, from him cometh my Salvation.

He only is my Rock and Salvation, my soul wait thou only upon God.

For my expectation is from him, he only is my Rock and my Salvation.

He is my defence, I shall not be moved.

In God is my Salvation and my Glory, the Rock of my strength and my refuge is in God.

Trust in him at all times : pour out your heart before him : He is our refuge.

O God, thou art my God, early will I seek thee : my soul thirsteth for

B. 3. thee.

thee, my flesh longeth for thee, in a dry and thirsty Land where no water is.

To see thy power and thy glory, so as I have seen thee in the Sanctuary.

Because thy loving kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live, I will lift up my hands in thy name.

My Soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips.

I will praise God in the great Congregations, I will enter into thy gates with thanksgiving, and into thy Courts with praise.

Open to me the gates of Righteousness, I will go into them, and I will praise the Lord.

This is the day that the Lord hath made, we will rejoice and be glad in it.

Give Israel thine Oracles, and fill Zion with thine unspeakable Glory.

→ O magnifie the Lord our God, and fall down before his footstool : for he is holy. O.

O worship the Lord in the beauty of Holiness, O come let us fall down and kneel before the Lord our Maker.

In thy fear do I worship thee in [this] thy holy Temple : desiring to praise thee in the great Congregation, before much people.

Here, O Lord, in the beauty of Holiness I approach, to worship thee among thy Saints in the great Assembly,

I adore thine infinite Bounty, that notwithstanding all my sins, thou permittest me to tread thy Courts, to attend thy Majesty in thy holy Temple.

For I have profaned thy Sabbaths.

Defiled thy Sanctuary.

Polluted thine holy Ordinances.

Dishonoured my Profession.

Been cold in my Prayers.

Dull in my Praises.

Careless and censorious in my Hearing.

Extreamly negligent in my Meditation.

Miserably

Miserably distracted in all.

So that I have deserved a curse rather than a blessing from thee.

But O merciful Father.

Tender and compassionate Lord.

Jesus my Saviour.

Most blessed and holy Spirit.

By thy Grace I return unto my heart, and with all my heart I return unto thee.

Hear O Lord, and have mercy upon me.

Pardon all my sins, and let them not hinder the ascending of my prayers and praises unto thee : nor the descending of thy mercies and graces (now) upon me.

My Soul breaketh for the longing it bath to thy Judgments.

The Law of thy mouth is dearer unto me than thousands of Gold and Silver.

Thy Testimonies are my delight, and my counsellors.

O now in the accepted time make them so to thy servant.

Open thou mine eyes, that I may see.

see the wonderful things of thy law.

Make me to understand the way of thy precepts.

Order my steps in thy Word, and let not any iniquity have dominion over me.

Teach me thy way, O God, and I will walk in thy paths.

O knit my heart fast unto thee, that I may fear thy name.

It is my joy to see these Temples erected in the Land.

To see all Nations adoring, and offering prayers and praises unto thee.

O that thou wouldest fill my heart, with all the love of all the Souls, that ever were, are, or shall be; that I might offer it up now unto thee; with all the love of Angels and glorified Saints; for thou hast shewed more mercy to me than to them.

For I have offended thee more than all.

Give me therefore the love and obedience of them all, to offer it up now unto thee. *Amen.*

*Devotions in the Church.*

**O** Most holy God, who art glorious in Holiness, fearful in praises, doing wonders, give me great and dreadful apprehensions of thee, that all the words of my mouth, and thoughts of my heart, may now and ever be acceptable in thy sight, O Lord my strength, and my Redeemer.

Bless all thine holy Ordinances at this time, and at all times unto me.

Give me understanding in thy Word, both read and preached.

Grant that it may be so mixt with faith and obedience, that it may be the favour of life unto life to me, and to every one here before thee, and not the favour of death unto death.

Direct, I beseech thee, and assist thy Minister, that he may rightly divide, and utter thy Word, that what in his Studies he hath conceived, and composed of thy holy Oracles, he may now powerfully preach to thy Glory.

Fill

Fill him with the Holy Ghost, that he by thy Spirit may minister grace to the Hearers.

Make him to speak Knowledg and Instruction to the ignorant.

Comfort to the afflicted.

Terror to the profane.

That he may melt the hard hearted, and make the proud to tremble at thy Word.

Lord, enable him to correct all my errors, to search out, and eradicate all my sins.

And then, and not till then, let him speak peace to my Conscience.

So guide the sword of the Spirit in his hand, that it may meet with, and smite all our corruptions, and bosom sins, who are now before thee, known or unknown to us, (but all known to thee) discover them all by this thy holy Minister, that we may be purged, purified and cleansed before thee.

Endue me, and all that are here with wisdom to understand thy Word.

With serious attention to it.

With

With holy veneration of it.  
 With love and delight in it.  
 With all obedience to it.  
 And give us the grace of perfect  
 amendment by it.

O let thy word drop as heavenly  
 dew upon me, and make my barren  
 heart fruitful in the fruits of the  
 same.

What I beg for my self, I beg for  
 all thy people, for all my friends in  
 special, for all mankind in general, and  
 for all thine all the world over;  
 humbly beseeching thee to make  
 thine holy Ordinances profitable unto  
 all. *Amen.*

*After Church.*

**I** Praise and magnifie thy great and  
 Glorious Name, that notwithstanding  
 standing all my sins, and great unwor-  
 thinesses, thou hast again admitted  
 me into thy Holy Temple, to make  
 my prayers and supplications unto  
 thee, and to offer up my Praises in  
 the Songs of Zion to thy great and  
 Glorious Name. **I**

I humbly thank thee, for thy most  
holy Word read and Preached,

That Treasury of thy Graces,  
That dispensation of thy Mercies,  
That word of Life and Comfort,  
That Helmet and Shield of Salva-  
tion;

Make it to have mighty operation  
upon me,

Let it make a deep impression in  
me,

Write it in my heart,  
Record it in my Memory,  
Make it familiar, pleasant, and pre-  
sent to my understanding,

The only subject of my Study,  
And the sole object of my Love,  
Let it amend my Life,  
Carry me through all Difficulties,  
And assure unto me, by a lively  
faith and obedience, an interest in all  
thy mercies.

I praise thee for the comforts of  
this day in this visible Solemnity,

For the service of thy Ministers,

For thy gracious provisions both  
of learning and maintenance for  
them,

For the honour they do unto thee,  
and the service they do unto us.

For the excellencies of thy Laws,  
and the explications of them by their  
Ministry;

And for all the promises of thy ho-  
ly Gospel.

O blessed Jesus I praise and magni-  
fie thy name, for being the Author  
of my Joys,

The Captain of our Salvation,  
The Author and Finisher of our  
faith,

Go on I beseech thee to bless and  
prosper these good works begun in  
me.

That I may grow from Grace to  
Grace, and from strength to strength,  
till I appear before God in Glory.

Lord pardon the iniquity that I  
have been guilty of, even in these  
holy things.

Let thy good Spirit bring to my  
remembrance the good things I have  
heard, and enable me to reduce them  
all to practice.

Continue this glorious light of the  
Gospel to us. Give

Give a blessing to the labours of all holy, learned, painful Ministers : Provide graciously for them. Give great success and comfort to them, and make us all thankful for the graces communicated by them.

Obedient unto thee, true, faithful, sincere servants unto thee.

Let us not be Christians in word, but in deed,

Let our zeal to thee be constant,

Our love infinite,

And our service indefatigable.

Let our love to thee be known by our love to one another.

O let this love be without dissimulation,

Let all the good things we have learnt this day be express in our lives and conversations. *Amen.*

Look upon Sion the City of our Solemnity ; thine eyes shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall be removed, neither shall any of the cords

our selves, Actions, Appetites, Affections; of Courage, both doing the good we had the power and opportunity to do, notwithstanding the difficulty or danger; and suffering the evil that befell us, bearing afflictions, pains, losses, injuries with patience, and (as much as may be) with cheerfulness.

To others in the common exercises of Respects, Justice, Charity, in our proper duties according to the special obligations of our Relations, Callings, Offices, &c.

How have our thoughts been busied about wholsom good things, or vain, impertinent, sinful, dwelling upon such with delight? Our Affections, have they been set on things above, or altogether on things of the Earth? Our Senses, how have they been disciplin'd, or have they been loose or wanton, wandring, especially our Eyes? Our Words, have they been few, discreet, gracious; or have they been light, vain, offensive, boast-

boasting, censuring? And our doings, of what worth in themselves, or benefit to others; or have they been of little worth in themselves, or small benefit to others? Our carriage, how grave, harmless, affable, obliging, patient, or otherwise?

How have we kept our Rule, our Hours, our Measures; have we done all we were to do to day; our daily tasks, our accustomed devotions, our proper businesses, have we not exceeded (for there is the danger) in our Refections and Recreations; have we done every thing as we ought? Have willing distractions, and careless indevotions stoln in upon us? Our busines was it begun with that purity of intention, carried on with that diligence and industry, and with that constancy and unweariedness that was fitting, till brought to an end? our Refections and Recreations, were they used with that sobriety as was meet, and broken off with cheerfulness, to go fresh

fresh to our Masters service again ?

3. Were all things done in their due and set time ; or did we fail, (otherwise than for necessity or charity) out of inconstancy in good things, or tediousness of our proper business.

4. Lastly, have we done what we might have done, by the means afforded us, by the opportunities offer'd us, such hints given, such impulsions moving, such occasions inviting ? Or have we done contrary, have we fail'd in any one kind, or more, in our duty or manner of doing it, by omission not doing what we ought ? And how often and how deeply, and why did we so ?

Then sum up readily what comes to mind in every kind with ordinary intention of mind, and without study ; such hath been our Lords blessings, such his provisions for us ; such his scourges (if any) such temptations to prove our faithfulness, and for return of service, thus and thus have

we done, no better, in answer to all his love and care for us:

All his talents, helps, means, opportunities, impulsions, restraints upon us, and these our rebellions, (if any gross sin) these failings, (that we know of) and for our secret sins, who can tell how oft he offendeth, and worse than thus we had done, had not he upholding us with his hands, prevented, supported, restrained us by his grace. Lord, I know I have done sin, I have done evil in thy sight; thou alone knowest how much, how evil.

Thou seest my Soul wherein thy discharge lies, in a peace-offering of Praise, a sin-offering of sorrow and contrition for offences committed, with a promise of better obedience: These make up the Evening Sacrifice, and with these prepare to meet thy God.

*A Prayer against Afflictions.*

**H**eavenly Father, seeing thou art willing so to have it, let the cup of thy wrath and displeasure pass from us, and let the cup of thy blessing be ever amongst us, expose us not good Father to those bloody and grievous conflicts with the powers of Hell and darkness, which thy Son sustained for us, Oh lay no more upon us than thou shalt give us strength and patience through him and for him, to undergo and vanquish, Make us to triumph as conquerors in this victory over Hell and Satan, over all the power of the enemy. *Amen.*

*A Brief Soliloquy by way of  
Admonition.*

Forasmuch as the violence of sickness, which ordinarily goes before death, hinders us often from applying our selves in due manner to God in our last duties, suitable to that estate; to prevent such hinderances it will be to very good purpose, O my Soul, to make choice of some solemn time of *Retirement*, every year, if not every week, or day to do such duties in, beforehand, which then we should, but cannot so well perform.

O

An



*An Exercise Preparative to a  
good Death, consisting of se-  
veral Acts of Piety.*

*VIZ.*

I. *Submission to the sentence of  
Death.*

II. *Thanksgiving for all benefits  
of the life past.*

III. *Confession of our Sins.*

IV. *A Prayer to die to Sin.*

V. *A Petition for the Virtues of  
the dying Jesus, with special recom-  
mendation of those of our charge to  
Gods grace and blessing, and of our  
own spirits into the hand of God.*

I.

*A Submission to the Sentence of  
Death.*

O Lord my God in most pro-  
found humility of Soul and  
Body, I cast my self at the feet of  
thy

thy Divine Majesty, adoring thee as my Sovereign Judge, who hast pronounc'd against me and all sinners (in the first man that sinned) the sentence of death, saying, *Dust thou art, and to dust thou shalt return.* In homage of thy Divine Justice, I submit from my Soul to the sentence then pronounced against me, acknowledging it most just and due to me both for that, and infinite other sins of mine, that I have since committed against thee.

As also in homage of the bloody and shameful death of thy Son Jesus Christ, who after that he had suffer'd unspeakable sorrows of his soul in his Agony and bloody sweat offer'd up himself a Sacrifice for mine, and the sins of the whole World. I resign my self wholly to thy Will touching my death, at least I desire so to do, for the time and place, and manner, and all circumstances, that all be according to the high pleasure of thy holy Will. If

O 2 thou.

thou hast ordained that I die a painful death and even a shameful death; or that I should be forsaken, and cast off by all humane succours, so my God be ever with me, I submit. If I should be void of reason or sense by the extremity of my disease, so as to fall into any idle, or even evil words, any thing against the Catholick Faith, thy house, or the purity of the Christian profession, I yield my self a living sacrifice to thee, to do and to be done with as it shall please thee.

Only I make this protestation, that I abhor from my soul, and renounce, and hereby revoke all or any such words as may be offensive to Christian ears as none of mine, humbly begging this my protestation may be entred in thy Book, resolved and ready by thy grace (if thou shouldst call me) to die for the honour of thy name, of the Christian Catholick faith and religion, to thy glory and the eternal salvation of my poor soul, through

through Jesus Christ our Lord,  
*Amen.*

## I I.

*Having accepted the sentence of Death,  
the first thing we are to do is to prepare for an holy Death, to be thankful to God for all the benefits of this life.*

**G**racious God, the fountain of all goodness and all Graces, out of the storehouse of whose all-sufficiency, Angels and Men, and all Creatures have received all the good that is in them, that they have, and that they can do. I bless and adore thy sacred Majesty for all thy goodness to all, and especially to me and mine, for all thy blessings of my being and well-being, from the first hour of my conception to this day; from the womb and from the breasts, to my riper years, to my age of full strength (to my gray hairs) for all thy

O 3 blef-

sings in the Ordinances of Nature and Grace, and for the hopes of glory ; for all the Blessings of my Creation, Redemption, Preservation, for all the good things thou hast bestowed upon me, and all the evil thou hast saved me from, or kept from me, bodily or ghostly, for the abundant supply of all my necessities of body and soul ; for all my worldly comforts and ghostly comforts, for all thy mercies in forgiving my infinite transgressions ; for all thy patience in bearing with my follies, and for thy long-suffering in my errors and strayings, expecting my return, and for all thy goodness in receiving thy child, thy prodigal Child so graciously ; for all the gifts of grace, for thy holy Spirit, and for all the means of Grace, and for the good use of it and them.

For all the good thou hast done me by thy self or others, Angels and Men, the Ministers of thy providence to me, for the good of my soul and body ;

body; and for all the good thou hast wrought in me, and for giving me grace and strength in the discharge of my duty to thee and my neighbour; for all and every of thy blessings in every kind which are infinite for number, and for worth invaluable, and every way unspeakable, whatsoever from thy bounteous hand I have received, I thankfully return my heart and soul in a most grateful acknowledgment of thy infinite Bounty, and my unworthiness, with the tribute of all possible love, honour and praise; beseeching thee to the vast heap of all thy unspeakable blessings to add this one more of a thankful heart, that with joyful lips; and a glad heart, I may praise and bless thee, all the days of my life, whilst I have any being here, and in the land of the living, in Heaven hereafter everlastingly.

*Amen.*

## III.

*After Thanksgiving for all Benefits it  
will do well to make a confession, and  
beg pardon for all our sins, and to  
do it, as if it were to be our last.*

**L**ord God who didst make me for nothing else but to serve thee, and love thee, who art most worthy of all love and service, and to whom I have infinite obligations so to do. With shame and blushing I confess I have not loved nor served thee as I ought ; nay I have dishonour'd thee, and offended thee as I ought not ; doing what thou hast forbidden, and not doing what thou hast commanded. In my thoughts, in my words, in my actions, by all the senses of my body, and all the powers of my soul, and all the Creatures which thou hast given to serve me in thy service, transgressing thy Commandments infinite

nite ways by numberless Transgref-  
sions. O my sins, my many sins,  
my grievous sins, my ingratitudes,  
my unfaithfulness ! O that my soul  
were all sorrow, my heart full of  
Contrition, my eyes of Tears, (and  
if it might be tears of blood) to blot  
out my offences against a God so  
glorious, so gracious ; whom having  
all the reason in the world to love,  
honour and to please, I have so lit-  
tle loved, so much dishonour'd and  
offended ; if all the torments and  
martyrdoms in the world, all the  
violent and voluntary sufferings, that  
such a wretch could endure, were  
sufficient to expiate my faults, sure  
I would (at least I should) undergo  
them, to make amends for my Inju-  
ries against my God, my dear God,  
But alas they cannot repair the least  
injury, nor satisfie for the least of  
my offences, But this is my comfort,  
thy Son my Saviour hath done it  
for me ; he hath honoured and plea-  
sed thee in all holy obedience, in all  
his.

his thoughts, words and actions, by all his senses, the powers of his soul, and members of his body, and by all the Creatures of the world he made use of, yielding exact obedience to thy holy will for me, and by the sorrows and sufferings of his soul and body made full satisfaction for all my sins.

Him therefore I offer up to thee, and all that he hath done and suffer'd for me, that as thou hast promised, I may be accepted to pardon, grace, and favour, through him in whom thou canst not but be well pleased. Holy Father, look upon thy Son, thy beloved Son, and pardon thy ungracious servant.

Lord, set thy sorrows and sufferings between my Sins and thy Fathers wrath, that his justice being satisfied I may be received to mercy; and as to God, so to all Men and Angels, and all Creatures whom I have injured; do thou satisfie all my injuries and offences, that none of them

them come in against me to accuse  
me at that day, but that I may have  
a clear and full acquittance through  
thy blood, O my dear Redeemer,  
whereby thou hast fully purchased  
me, that I may be wholly thine.  
*Amen.*

---

## IV.

*A Prayer to die to Sin.*

Lord Jesus Christ, who didst die for me, to the end I should no longer live to my self, but unto thee who diedst for me, and that so I might reckon my self dead indeed unto sin, but alive unto God in righteousness and true holiness; mortifie in me wholly the life of sin, and of the old *Adam*, that all my sins, and even the affections and lusts thereof may die before me; that I may be perfectly dead to the world, and to my self, and to all things else, but thee. Mortifie in such a manner, my eyes, mine ears, my tongue, my hands, my feet, my heart, and every member of my body, and all the powers of my Soul, that I may no more see, hear, or speak, or do, or walk, or think, or wish, or make any use of any Member of my

my body, or faculty of my Soul, to the service of sin; but only to the service of thee my Saviour, that I may retain no other thoughts, affections, dispositions, and habits, but such as are conformable to thy will and thy life; that having finished my course, and the business thou hast set thy servant in this world to perform, when death comes it find me not unprepared, but that I may receive and welcome it as my summons to a better life, where there is no sin, nor temptation, nor misery, nor want, nor pains, nor death, but bliss and happiness, and joy and fulness of pleasure, and life for evermore. *Amen.*

or how you be pleased to have your  
self or whom ever you will be soverain to  
choose, who will be your self to be  
**A Person for the Kinge of the  
Dying Jesus.**

Lord Jesus, teach me when the time of my dissolution shall come to depart this life as thou didst, with the like Holy affections and dispositions of soul that thou hadst; that I may loose hold not only of my sins, and all that is sinful, but even of all that is in the world, the chiefest of the allowed comforts of it (my dearest Friends) and even my self to be ready at thy call as thou wast at thy Fathers. Teach me as thou didst earnestly to commend to thy Father the care of the Catholick Church, and especially of this of *England* my dear Mother, to keep her in unity and purity to the end. Teach me then (and even now and till then) to give good spiritual counsels and instructions to those about me, as thou didst

to thy followers. Teach me from my heart to pardon all mine enemies, as thou didst thine; and to pity and pray for them, with all other high and holy lessons of the Cross; of submission to the hand of God, his heavy hand; of patience in pains of body, and sorrows and heaviness in soul; contempt of the world, obedience to the death, and all other those virtues which in the last act of thy life thou didst in a most eminent manner practise in thy self, leaving the pattern for an example to all, and to me in particular, that I might practise them in my last Act, and leave them as a Legacy to all mine. Particularly teach me the art of true love to, and of a right care for, all mine, that I leave behind me; that as thou didst commend thy blessed Mother to the care of thy beloved Disciple, so may I all my nearest Relations, my  
----- my Friends; to such as St. John was (if such be to be had) beloved of God and faithful in the trust.

trust ; that they may be so carefully instructed and bred up in piety and virtue, as to live in holiness and righteousness all their days, that when they come to depart this world (as I am now a doing) we may meet and enjoy one another in thee, in bliss everlasting. But if no such there be, to whose hands I may leave them (or if there be, there is none to thee) I consign them over unto thee, the only friend of the friendless, that thou conducting them, either by thy self, or by the Ministry of such faithful friends of their Souls as thou shalt raise them, they may so pass with innocency through the things temporal, that finally they lose not the things eternal. And that I may not be ingrateful to all other my Benefactors whom thou hast used, as thy instruments to convey thy Blessings Spiritual and Temporal to me, for what I can make no return to them of, I earnestly recommend them to thee, to the riches of thy bounty and

and mercy to reward them sevenfold into their bosom, humbly beseeching, that they may find mercy in that day, and abundant recompence in the day of recompence, for all the good they have done to me in thy name and for thy sake. *Amen.*

And now my God, and my all, as having nothing in the world left me but my self, (my sins I have renounced, and all my affections to them as none of mine), and the dearest pledges of my love, which I have past over to thee, as no longer mine but thine), I cast off from me all the care of my self, and cast all the care of me upon thee; put off this earthly tabernacle of flesh, when, and as it pleaseth thee, and return it to its ancient dust, and commend my Spirit (deliver'd from this burden of flesh) by the Ministry of thy holy Angels to be presented to thy Father (as pure and spotless as thy Divine Blood can make it) that among

those he hath given thee (according as thou hast prayed and thy Father granted) it may ever be where thou art. And now what have I to do, having taken leave of earth, and sent my thoughts and desires, and hopes, (and in them my soul) to Heaven, but to languish, and call, and cry, and not to cease, till I breath out my soul into thy hands. *Come Lord Jesus, come quickly.* Amen and Amen.

---

*Dens*

**D**eus vitæ meæ quam vane  
 consumpta sunt, quam in-  
 fructuose elapsa sunt tempora  
 mea, quæ dediſt mihi, ut face-  
 rem voluntatem tuam in eis, &  
 non feci! quanti Anni, quot  
 Dies, quot Horæ perierunt apud  
 me, in quibus sine fructu vixi co-  
 ram te! Quomodo subsistam, quo-  
 modo levare potero oculos meos  
 in faciem tuam, in illo magno  
 examine tuo, si omnia peccata  
 mea, vel tempora mea & fru-  
 ctus requisiueris singulorum?  
 Patientissime pater, non fiat hoc,  
 sed sint in oblivione coram te.  
 Et quæ perdidisti tempora (hæc  
 multa sunt nimis) & si quæ te  
 juvante utiliter servavi, quorum  
 O domine numerus brevis est, in

memo-

memoria aeterna fac permanere.  
Fiat amande Pater saltem hoc  
residuum temporis mei fru<sup>ctu</sup>o-  
sum, & sanctificatum in Gratia  
tua, ut in diebus Aeternitatis in-  
veniat locum & computabile sit  
ante te. Amen.

28 MR 59

28 MR 59

